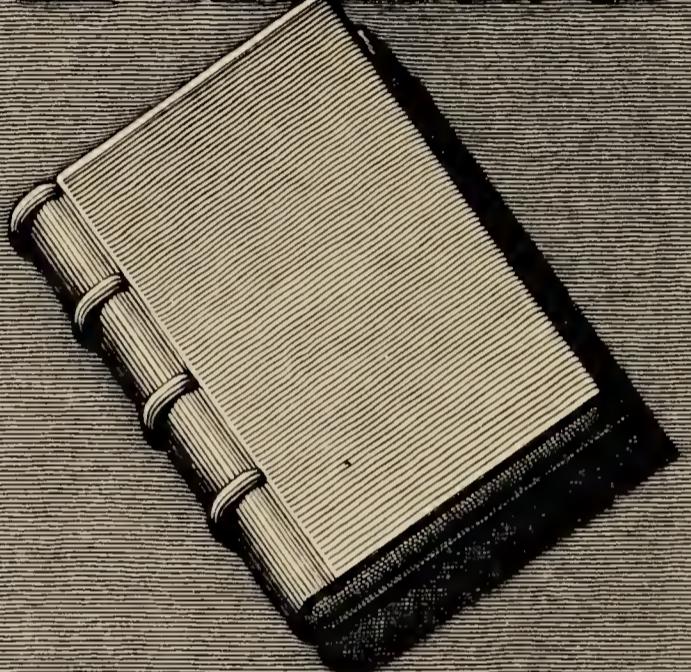


A History of
SAINT JOHN'S CHURCH
Hartford, Connecticut

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Pencil Sketch of Original Church Showing Spire.

A HISTORY OF
SAINT JOHN'S CHURCH
HARTFORD, CONNECTICUT

1841 - 1941

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*To the Clergy and People who have served
God in Saint John's Church, this history is
dedicated by the author Nelson R. Burr on
the Occasion of the Centennial of the Parish,
March 18th, 1941.*



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Old Church as It Appeared Without the Spire.



Interior of Old Church.

INTRODUCTION

Hartford and the Episcopal Church before 1841

HARTFORD IN 1841, A BUSTLING OVERGROWN VILLAGE between the South Green and Needham's Corners, from the crowded warehouses and wharves along the Connecticut River to the straggling suburbs about Asylum Hill. It was only a mile long and three-quarters of a mile wide. Yet within those narrow limits lived about ninety-five hundred people, conscious that their rising metropolis had grown about fifty percent in the last ten years. They were beginning to feel urban, and took pride in reminding the stranger that Hartford was changing from wood to brick, as no frame house could any longer be tolerated within the "fire limits." Of course there was a fire department, fully described in the two city directories and guide books, published by Mr. Bolles and Mr. Gardner. Beyond the city limits farms and gardens covered thousands of acres long since lost to nature under a spreading tide of tenements and "developments." From them came produce for the public markets and many of the more than two hundred stores. On turnpikes leading from the city, and thinly scattered along the dirt roads of West Hartford, lived about three thousand more people, making nearly thirteen thousand in the great township.

Hartford was fast becoming a center of business and culture. Travelers poured in on the newly opened railroad from New Haven, and might find mine host dispensing hospitality at nineteen hotels. In proportion to population the city had far more prominent hostelries than today. Stage lines extended in every direction and vied in whisking the wayfarer to his destination, by relays of horses waiting at

the many taverns with swinging signboards and hospitable taprooms. A line of fine steamers plied between Hartford and New York, and another ran up the river to Springfield.

The city was proud of its four insurance offices that had begun to make it truly the “insurance city” of America, and of the six banks, said to be “among the soundest in the country.” One used to adorn its checks with a picture of a primitive steamer churning the river. Manufacturing also was looking up and calling for protective tariffs, as there were sixty-four “manufactories” in the town, turning out goods worth nine hundred thousand dollars every year.

Hartford was something more than a market-place and stock exchange. The most distant part of the nation knew it by the flood of books from its presses, including an enormous quantity of excellent school texts. That was natural for a city claiming as a native the greatest educator of his time—Henry Barnard, then starting upon his wonderful crusade for better public schools. His native city had three good district schools, and a few far-sighted men already were dreaming of the public high school that became a reality within only six years. An intellectual flavor came from Washington College on the hill overlooking the Little River. The city was then so small that professors were like neighbors to its people, and students were more in evidence in the churches and social life. On Asylum Hill stood a world-famous school for the deaf and dumb, one of the first things every foreign visitor wanted to see. The Connecticut Historical Society was flourishing and gathering its priceless collection of books and manuscripts. Intelligent youths debated at the Young Men’s Institute, and there was a Mechanics’ Society. Thirteen newspapers competed for patronage and advertising, and among them the *Courant* and the *Times* waged their truceless war of Whig against Democrat. Nobody who reads their editorials can believe for a moment that Hartford politics ever grew stale in those days.

One of Hartford's proudest claims to celebrity was its churches: only eleven, but served by ministers whose names were household words throughout their denominations. At the ancient First Church Joel Hawes was leading the way to a new type of popular, evangelical preaching which the great Lyman Beecher had recommended. At the Third Church Horace Bushnell was in the full power of a ministry that inspires American ministers and educators to this day. The First Baptist Church flourished under the pastorate of Robert Turnbull, one of the most intellectual clergymen of his faith in America, a splendid preacher and able historian. Still shunned by the orthodox and by cynics dubbed "the hell-fire insurance company," a Universalist Society on Central Row carried on the great liberal traditions of Hosea Ballou, John Murray and Elhanan Winchester, who brought Universalism to Hartford. On Talcott Street the growing Roman Catholic parish worshipped in Holy Trinity Church, the first church of that faith in Connecticut. A Methodist house of worship had given its name to Chapel Street, and the African Congregational church met on its present site. Congregationalism, with four handsome meeting-houses, was still the dominant faith. The Baptists had two churches, the Episcopalians, Universalists, Methodists and Roman Catholics each had one. A few Jewish families had recently settled in the city, which was beginning to be the meeting place of all faiths it is today.

To the oldest residents, who could remember when Hartford had only Congregational churches, nothing in the increasing religious diversity was more startling than the growth of the Episcopal Church. A few could have recalled the time when the only parishes within miles of Hartford were old Saint Andrew's at Bloomfield, Holy Trinity in Middletown and Saint Peter's, Hebron. As late as the Revolutionary War, prominent Episcopal householders in Hartford could almost have been counted on the fingers—if indeed one could then have been seriously interested in

a denomination so insignificant about town. If they had possessed a church, they could almost have sat on the wide doorstep and wondered what impression their beloved Prayer Book would ever make upon the Puritan community.

The coming of Bishop Seabury and the establishment of a diocese in 1785 radically changed the scene. The moribund parish of Christ Church, organized by a little band in 1762, was galvanized into life. A new parish, formed on November 13, 1786, resumed the interrupted effort to build a worthy church. The lot, lost by legal chicanery, was recovered and the first Christ Church, a wooden-frame edifice with tower and spire, rose in 1792 on the present north corner of Church and Main Streets. It was opened in 1795 and consecrated by Bishop Abraham Jarvis in 1801, when the first rector, the Reverend Menzies Rayner, was installed. His able ministry quickened the parish and reached out to found new churches: Saint John's in East Windsor and Saint Luke's, South Glastonbury. The Episcopalians of Hartford were no longer a lonely and fearful flock.

Their first church served for a third of a century, gradually becoming more and more cramped. As early as 1822 the increasing congregation compelled a substitution of "slips" for old-fashioned square pews. The change was only a fruitless effort to put off the day when Christ Church would have to build a new and more "elegant" church. A new spirit came to the parish with the return from England of the Reverend Nathaniel S. Wheaton, who went abroad in 1823 and 1824 to seek funds for the new Washington (now Trinity) College. With him came the revival of Gothic architecture then beginning to stir in Europe, and its influence created the present Christ Church, consecrated by Bishop John Henry Hobart on December 23, 1829. The old building, removed to Talcott Street, became the first place of worship of the Roman Catholic Church in Hartford, and was consecrated as Holy Trinity Church in 1831, by Bishop Fenwick of Boston.

Justly proud of its fine new church, the parish fondly hoped that it would accommodate the Episcopalians of Hartford for many years to come. But the crowds that flocked to services and parish meetings foretold a different outcome. In 1827 thirty men desired to become legal members, and twelve years later there were one hundred and sixty-two voters. It was becoming obvious that the building would have to be enlarged at great expense and risk of marring its beauty, or that the parish must be divided. In 1840 there were two hundred and ninety families, four hundred and thirty-one communicants, and two hundred and twenty-six pupils in the Sunday School. All seats were taken, and as that was the day of "family pews," it was getting very difficult for a newcomer to secure a place for his wife and family. In 1840 the prudent Rector, the Reverend George Burgess, already saw what was sure to come, and gravely informed the diocesan convention that the church was "insufficient to afford accommodation for any material increase of the present congregation."

With the customary reluctance of old parishes to be divided, the members of Christ Church pondered while the will of God was decreeing an enlargement of their borders. They called a special meeting for March 15, 1841, and after much discussion instructed a committee to consider whether to create a new parish or to have two congregations in one. With a rare breadth of vision the Rector threw all his influence behind the movement for a new parish. His eagerness greatly surprised and perhaps pained some of the older people, who sincerely believed that the parish would be financially crippled. He realized that the Church's growth, which he had greatly promoted, assured the movement's success. Fear of penury proved to be groundless, and the next few years showed that removal of many valuable members was like pruning a healthy tree, an incitement to more intense devotion. The plan for two churches in one parish, a probable source of friction, was wisely voted down,

and the meeting of March 18, 1841 made possible the formation of Saint John's Parish. Within little more than a single generation the weak had waxed strong and the little one had become a thousand.

CHAPTER ONE

An Amicable Separation

THE IDEA OF A SECOND EPISCOPAL CHURCH HAD BEEN SLOWLY germinating for some time in a group of young business men. Among them were several who then or later were prominent in the financial and commercial life of the city. One was George M. Bartholomew of the firm of Watkinson and Bartholomew. Thomas Belknap was a partner in the bookstore of Belknap and Hamersley, which later became Belknap and Warfield and now is Witkower's. Charles and Charles H. Brainard were coppersmiths on Main Street. Charles T. Bull, who lived at the corner of College Street (Capitol Avenue) and Washington Street, operated the wonderful new telegraph office. Virgil Cornish served as steward of the Retreat for the Insane. With his father William D. Eaton ran a bakery on Mill Street. Edward Goodman was a partner in the legal firm of Johnson and Goodman. Erastus Goodwin, a merchant tailor, ran a "Gallery Saloon of Fashion" at the corner of Main and Pratt Streets, and James M. had an insurance office in the same building. George H. and Lemuel Humphrey ran the prosperous firm of Humphrey, Seyms & Company, wholesale and retail grocers. Hezekiah Huntington, a book-seller, had a store on Asylum Street.

The Original Members of Saint John's Parish: 1841

| <i>Name, Status or Business</i> | <i>Business Address</i> | <i>Home Address</i> |
|---|---|---------------------|
| Bartholomew, George M. Merchant | Watkinson & Bartholomew, 104 Main St. 40 Front St. | |
| Bartholomew, Sally J. Widow of Roswell | | 104 Main St. |

| <i>Name, Status or Business</i> | <i>Business Address</i> | <i>Home Address</i> |
|---|----------------------------------|-------------------------|
| Belknap, Thomas Belknap & Hamersley, Books and Stationery | 6 State St. | 36 Church St. |
| Brainard, Charles H. Charles & Son, Stoves | 106 Main St. | 105 Main St. |
| Brainard, Charles Charles & Son, Stoves | 106 Main St. | 105 Main St. |
| Brocklesby, John Jr. Professor | Washington College | Bliss St. |
| Bull, Charles T. Charles T. Bull & Co., Druggists | 78 Main St. | College & Washington |
| Cornish, Virgil Steward | Retreat for Insane | |
| Davies, Charles Book Publisher | 5 Pearl St. | 19 Prospect St. |
| Dickinson, Philo Dickinson & Humphrey, Dry Goods | 152 Main St. | Over 152 Main |
| Eaton, William D. Z. Eaton & Son, Bakery | 12 Mill St. | 8 College St. |
| Goodman, Edward Johnson & Goodman, Attorneys & Counselors at Law | 133 Main St. | Wells St. |
| Goodwin, Erastus Merchant Tailor | Phoenix Bank Bldg. north wing | 27 Ann St. |
| Goodwin, James M. Insurance Agent | 176 Main St. | 32 Church St. |
| Hewlett, Jeremiah S. J. S. Hewlett & Co. Groceries | 132 Main St. | Exchange Hotel |
| Hoadley, Jeremy (Selectman) Hoadley & Chalker, Hat Store | 2 Pearl St. | 3 Trumbull St. |
| Hoadley, William H. Hoadley & Chalker, Hat Store | 2 Pearl St. | 23 Ann St. |
| Humphrey, George Humphrey, Seyms & Co., Grocers | 124 Main St. | 4 Wells St. |
| Humphrey, Henry S. Druggist | 289 Main St. | |
| Humphrey, Lemuel Humphrey, Seyms & Co., Grocers | 124 Main St. | 43 Mill St. |

| <i>Name, Status or Business</i> | <i>Business Address</i> | <i>Home Address</i> |
|--|-------------------------|---------------------|
| Huntington, F. J. Book Publisher | 22 Asylum St. | Lord's Hill |
| Huntington, Hezekiah Jr. Book Publisher | 24 Asylum St. | 36 Asylum St. |
| Jackson, Abner Professor | Washington College | Bliss St. |
| Lee, William T. | 144 Main St. | 61 Main St. |
| Lee & Butler, Paints & Drugs | | |
| Mitchell, Henry A. Attorney | 184½ Main St. | Welles Ave. |
| Northam, Charles H. Merchant | Commerce St. | 3 Pratt St. |
| Porter, David S. Clerk, Post Office | Post Office | 360 Main St. |
| Preston, Zephaniah Wm. H. Imlay & Co., Flour Store | 113 State St. | 45 Front St. |
| Rice, Enos Shoe Store | 49½ State St. | So. Prospect St. |
| Saunders, Asahel Asahel & Son, Grocers | Main & Mill Sts. | 2 College St. |
| Saunders, Ralph Asahel & Son, Grocers | Main & Mill Sts. | 2 College St. |
| Stewart, Duncan L. Professor | Washington College | City Hotel |
| Taylor, Edwin Preston & Taylor Steam Planing Mill | Dutch Point | 3 Commerce St. |
| Taylor, Samuel Sailmaker | | 26 Front St. |
| Totten, Silas President | Washington College | Washington St. |
| Wells, Oliver M. Grocer | 282 Main St. | 287 Main St. |
| Winship, Walter Robbins & Winship Furniture | 118-120 Main St. | 25 College St. |

NOTE: Some of the occupations, names of firms and addresses changed in later years. Welles Ave. is now Linden Place, Wells St. has become Lewis St., Bliss St. is now Trinity St., College St. has become Capitol Ave., and Mill St. is now Wells St. and the southern end of Trumbull St., along the Park River. The table is made up from the two Hartford City Directories for the year 1841. Some of the statements in the text, concerning the founders, are from later issues.

One of the wealthiest and most generous of the original members was William T. Lee of Lee, Butler & Co., a large drug and paint store, predecessor of the Sisson Drug Company, now on Main Street. His fine house stood on Prospect Street, which then was lined with stately residences. Another early benefactor of the parish was Charles H. Northam, the head of a wholesale grocery on Commerce Street. Asahel and Ralph Saunders followed the calling of several other founders, dealing in "sugar and spice and all things nice." Zephaniah Preston, long prominent in the Episcopal Church of Hartford, was a flour dealer. David S. Porter ran a printing office. Edwin Taylor, father of the late Senior Warden Edwin P. Taylor, was of the firm of B. & E. Taylor, running a steam planing mill and dealing in lumber at Dutch Point. Samuel Taylor followed the occupation of sail-maker, and Walter Winship was a "cabinet" or furniture maker.*

From its origin the parish was built on a foundation of solid business men, a considerable factor in the generosity it displayed to missions and to every local benevolence. Like the city Saint John's did not lack another and valuable element of strength. An intellectual strain was woven into its fabric, through the influence of Trinity College. Among the founders were several distinguished professors who became staunch supporters—John Brocklesby, Abner Jackson, Duncan L. Stewart, and Silas Totten, who became President and lived on elm-shaded Washington Street. They lent a strong intellectual prestige and were worthy helpers to the Rector in cultivating a sound, churchly parish life.

Seldom has a parish been divided with such kindly feeling on both sides. For that Christian spirit much was due to the kindness and tact of Rector Burgess. At the decisive meeting of March 18th he offered the acceptable resolution pledging the approval and earnest prayers of the mother for the daughter's "full success and prosperity,"

*See table on pages 19-21.

and hoping that “the unity of purpose, and the harmony of feeling in which they have hitherto acted together, shall never be broken.” In proof of their good will, the members of Christ Church Parish voted on April 2, 1842 to authorize their Rector and Wardens to let Saint John’s use the chapel. Members of the old church pledged over sixteen hundred dollars to build the first house of worship of Saint John’s. The new flock apparently worshipped in Christ Church until their own temple was finished, and held several parish meetings in the old brick chapel on Church Street.

At their first meeting, on March 18, 1841, the thirty-seven founders signed their names to articles of association: Jeremy Hoadley, William T. Lee, Zephaniah Preston, Edward Goodman, Asahel Saunders, Charles Davies, Henry A. Mitchell, Thomas Belknap, Philo Dickinson, Samuel Taylor, Charles H. Brainard, F. J. Huntington, Charles T. Bull, William D. Eaton, John Brocklesby Jr., Walter Winship, Virgil Cornish, Enos Rice, Oliver M. Wells, James M. Goodwin, Erastus Goodwin, Ralph Saunders, William H. Hoadley, David S. Porter, Edwin Taylor, Lemuel Humphrey, J. S. Hewlett, Charles Brainard, Silas Totten, D. L. Stewart, Henry S. Humphrey, George M. Bartholomew, Charles H. Northam, Hezekiah Huntington Jr., George Humphrey, Abner Jackson. Thirty-six men and only one woman member, Sally J. Bartholomew, widow of Roswell and mother of George M. Bartholomew.

They are all gone into the world of light!
Their very memory is fair and bright,
Like stars upon some gloomy grove.

ETERNAL REST GRANT UNTO THEM, O LORD, AND MAY
LIGHT PERPETUAL SHINE UPON THEM. MAY THEY REST
IN PEACE. 

They were not among those who, having put their hand to the plow, turn back and are unfit for the Kingdom

of Heaven. As early as April 13th they requested Nathan Johnson, a Justice of the Peace for Hartford County, to warn a meeting in accordance with ancient form, to convene at the chapel of Christ Church on April 19th. They proposed to choose a clerk and other officers of their "society," decide on building a church, agree upon a site, and provide for the cost of the lot and edifice. The call was signed by William T. Lee and Lemuel Humphrey and published by William H. Hoadley. That meeting elected Edward Goodman as the first in a long line of faithful clerks, William T. Lee and Lemuel Humphrey as Wardens. The first Vestrymen were Hezekiah Huntington Jr., Thomas Belknap, Zephaniah Preston, Charles H. Northam, Francis J. Huntington, Charles Davies, Henry A. Mitchell, Ralph Saunders, George M. Bartholomew and John Brocklesby Jr. Charles Davies and James M. Goodwin were appointed a committee to appeal to Christ Church for aid, and soon won eighteen donors. From the beginning nearly every member had some definite duty—a policy that never fails in producing a deep and lasting affection for the Church.

The first meeting displayed a determination and vigor that long distinguished the parish and eventually carried it through trials to a new life. It showed toward the mother church a spirit of love which within a few years bore fruit in united zeal to advance the Church's holy cause in the city and surrounding towns. Before adjourning the members placed on their records a moving and dignified witness of the love they still bore to Christ Church: "Though we now separate from the Parish of Christ Church, we feel a lively interest in the prosperity and harmony of the same, and . . . we cherish the most affectionate attachment and respect for its faithful and beloved Rector." In these words we look down the long vista of years and see the faithful of both parishes streaming into the great door of Christ Church for united Lenten services; or sitting together in the old brick chapel on Church Street, planning the Church

City Mission Society, that the poor might have the Gospel preached to them.

Without dissension and in the spirit of making a venture for God, the new flock left the old fold for another home. Fifty years later the venerable Bishop Williams called the persistence of that spirit the distinguishing mark of the parish. "It seems to me," he said, "that this church derives a peculiar character and blessing from this fact." Without it Saint John's would not have given its own life so freely to found other parishes; nor spent more for others than for itself; nor remained to minister to the lowly, long after it might have followed the tide of fashion to apparently greener pastures. Saint John's was a giving church, the only kind that ever really lives. Recognizing that spirit in the founders, the diocesan convention of 1841 gladly welcomed the new parish.

CHAPTER TWO

The House of Holy Offices

EVEN AS THEY SIGNED THEIR ARTICLES OF ASSOCIATION, THE founders were mindful that their real purpose was to provide a new temple for what their churchly minds called the “Holy Offices.” At the first meeting they authorized the Wardens to purchase a lot. Already the subscription paper was passing from hand to hand. Begun on March 20th, within a short time it bore fifty-one names and seventy-four hundred dollars. William T. Lee, the richest member, subscribed for one thousand. The parish had a choice between four lots, and after less than two weeks of consideration, bought one on Main Street for fifty-five hundred dollars. It was the land now comprised in the smooth lawn south of the Morgan Memorial. The Wardens reported their purchase to a parish meeting on May 1st. They bought it in their own names, borrowing from the bank on their personal note to be paid by the parish.

The speed of their business is astounding even at this day of supposedly keen efficiency. Plans drawn by the noted Henry Austin were accepted and a building committee was authorized to erect a stone church at a cost of not over twenty-five thousand dollars, including the lot. Frederick Campbell won the contract for masonry, while the carpentry was awarded to Dixon and Knapp. Bishop Brownell of Connecticut laid the cornerstone on July 14th at four o’clock in the afternoon. The Reverend Abner Jackson, professor of ancient languages at Trinity College, delivered the address.

It seems incredible that so large a church was built and ready for worship in only eight and one half months and

but thirteen from the parish's organization. On April 20, 1842, a fair day with light clouds, the building stood ready for Holy Offices. The Bishop and about twenty-five clergy met the Wardens and Vestrymen of Christ Church and Saint John's at the house of Doctor Henry Lee, a prominent physician, and moved in solemn order to the new edifice for the consecration.

It was probably the most stately religious ceremony ever held in Hartford up to that time. The Reverend Dr. William Cooper Mead, Rector of Saint Paul's in Norwalk, read the office of Morning Prayer, and the Reverend Dr. Samuel Farmer Jarvis of Middletown read the lessons. Dr. Burgess of the mother church preached the sermon to a large congregation of attentive listeners. That generation was brought up on good sermons and polished oratory—it was still the day of Clay and Webster—and on that occasion they were not disappointed. The Wardens and Vestry presented their request for consecration, read by their Rector-elect, the Reverend Arthur Cleveland Coxe, who read also the sentence of consecration. After the sermon the Bishop with the assistance of Drs. Jarvis and Mead and the Rev. Messrs. Burgess and Coxe, administered the sacrament of Holy Communion.

The edifice was in every way worthy of the devotion that inspired it, and represented the best in the revival of Gothic art. Bishop Brownell said that for architectural taste and propriety few churches in the country could surpass it. Its generous dimensions and seating capacity of eight hundred and fifty suggested that the builders expected the rapid growth that soon filled all seats. Including the tower and chancel, the edifice was one hundred and twelve feet long, and its generous breadth included space for three aisles and broad galleries along the sides. The slender spire, rising one hundred and ninety feet from the ground, was one of the highest in Hartford.

Pictures of that old church suggest a deliberate effort to

produce an effect of aspiration by adopting the early pointed Gothic style, with many pinnacles rising toward a slender spire. It was constructed of freestone from the famous quarries at Portland, but the recessed chancel was of brick. The tower, projecting its full size, afforded a spacious porch with a double-leaf portal. Above the tower rose a wooden octangular belfry with latticed lancets and eight slender pinnacles, and above that shot the graceful cone of the spire. Buttresses, flaring toward the base, supported the tower and bore large pinnacles intersected by battlements.

The chancel reflected the new liturgical interest springing from the Oxford Revival in 1833. It was situated in a richly wainscotted recess at the east end, lighted by a lofty pointed and mullioned window. Eight windows of the same style, four on each side and rising above the galleries, lighted the interior. The ceiling was one arch, spanning the entire breadth of the building and composed of a series of richly moulded groins with bases sustained by highly ornamented corbels. The angles of the mouldings, at the center of the arch, were covered with deep bosses and sculptured ties. In general effect the interior resembled that of Christ Church today, excepting the heavy pillars. There were side galleries and a choir loft over the porch. The front of the galleries was composed of a series of deep panels divided by mullions, with beds of trefoil tracery. All the interior woodwork was grained in imitation of oak.

The chief pride was the recessed chancel, then rather unusual in American Episcopal churches and generally considered quite "High." It contributed to the marked liturgical emphasis, which is said to have caused a slight rise of the eyebrow here and there. But, as the historian of old Christ Church observed, "It often takes a little time to get things fairly settled in the minds of the best of us." There was a sober richness in that chancel, with its massive rail supported by decorated mullions, its altar and large Gothic chairs for the clergy. The pulpit and desk, both within the chancel,

were trimmed with rich purple velvet, and in front of it stood a beautiful font of the finest white marble.

Rarely has a new parish been more richly endowed by the devout, with gifts for the celebration of the sacraments and the performance of worship. Mrs. Elizabeth and Miss Hetty B. Hart gave the fine altar plate, consisting of three alms basons, a large bread plate, a silver paten, a pair of silver chalices, and a silver flagon "curiously wrought" on the lid with the Agnus Dei and cross. These gifts were first used in the Holy Communion service on the day of consecration. Miss Hart gave the font, first used for the holy sacrament of baptism at evensong on the fourth Sunday after Easter, April 24, 1842. The first Christian baptized in it was William Wheaton, son of F. J. Huntington of old Lord's Hill. In 1909 the parish gave it to Saint Andrew's Mission, now Saint Andrew's Church on Lenox Street. Mrs. Hart donated also two quarto Prayer Books and a folio Oxford Bible for the lectern, two octavo Prayer Books for the altar and one for the pulpit. She gave fair linen for the altar, and Miss Hetty Hart gave a surplice. Another surplice was the offering of Mrs. Hezekiah Huntington.

The massive oak chairs, used for the first time at the consecration, were made and given by Mr. P. E. Robbins of Robbins & Winship, cabinetmakers. Mr. Lee, the Senior Warden, paid for rich Brussels carpeting in the chancel. Mrs. Hart and Miss Hetty Hart and Mr. Robbins, were members of old Christ Church. Through them the mother parish expressed her undiminished love for her child.

TO THESE, O LORD, WE PRAY THEE GRANT A
PLACE OF REFRESHMENT, OF LIGHT, AND OF
PEACE. 

The members were justly proud of their organ, which then was one of the finest and cost over two thousand dollars, mostly raised by a subscription started in November, 1841. It was built by E. and G. C. Hook of Boston, and had two

banks of keys, with an octave and a half of pedals, and was enclosed in a wooden Gothic casing. With Mr. William J. Babcock, organist of Christ Church at the keyboard it provided music for the service of consecration. Important improvements were made to it at Christmas of 1850.

Although members and friends subscribed generously to the building fund, the building called for great financial sacrifices from the few original members. During the first two years they paid off nineteen thousand dollars, five thousand in notes and two thousand more for the organ. For a parish of only about one hundred and thirty families and less than two hundred communicants, the burden was heavy, as at the consecration the debt was still about twenty-one thousand dollars. Yet it was cheerfully borne, on top of the usual expenses and the noted benevolences of Saint John's. There have not been many parishes whose members knew more fully that their gold and silver were the Lord's. So generous were they to every cause, that their own debts were not entirely cleaned from the slate until the fiftieth anniversary in 1892.

That long burden was due partly to the loving care for the stately church and its embellishment. It has been said of the members of Christ Church that "No young wife was ever more careful of her new house than were these men of the building which they had recently erected." The same might have been said with equal justice of the early members of Saint John's. One of their first cares was to procure a bell, for which the Wardens were authorized to raise funds by subscription in October, 1847. It cost six hundred dollars and was raised to the belfry on December 22nd—no mean feat, as it weighed slightly more than a ton. Brought from the old church, it still calls the school and the congregation to church.

In 1849 Mr. William T. Lee generously offered to bear the expense of lighting the church with gas. The Vestry gladly accepted his kindness and decided that, so long as

the spirit of improvement was moving, they should reconstruct and ornament the chancel. Bishop Brownell came that autumn to dedicate the new chancel with its stained-glass window, and Dr. Coxe was greatly pleased, as it conformed to his love of a stately worship. The cost of all the improvements amounted to twelve hundred and fifty dollars.

Shortly afterward much was done to promote the building's appearance and the congregation's comfort. In the spring of 1850 the Wardens were empowered to erect an iron fence in front of the church, as soon as they could raise the funds. In those days no city church was considered quite dignified without a Gothic iron fence with massive gate-posts, like the one still standing in front of Christ Church. Nor could a congregation feel entirely comfortable, as old-timers critically remarked, unless the church were heated like a parlor. They hoped they had seen the last of days when one could see the minister's breath and hear the frozen Communion bread "rattle sadly" in the paten. So in the spring of 1856 the Wardens and Vestrymen resolved to excavate the basement and "erect" a furnace. The new-fangled heater was duly *installed*, as we say now, and like all furnaces demanded repairs now and then and sulked—probably at the most inconvenient times.

The galleries, where students from Trinity College sat, also required alterations and repairs, which were ordered in 1858. By 1860 there was considerable dissatisfaction with the church's interior arrangement and appearance. After much discussion, passing and rescinding of votes, the Wardens were finally permitted to paint the interior, alter the seats and transfer the organ to the northeast corner, at an expense of not more than forty-three hundred dollars.

As parish life branched out into new activities, mostly associated with the Sunday School, the building began to seem ill-arranged and inadequate. The problem of enough space for organizations was not fully solved until the

removal to Farmington Avenue and the erection of a parish house. A futile effort was made in 1864, by a plan to alter the rooms near the chancel. The vestry would become a library for the Church School, while the organ chamber could be made into two rooms, the upper opening from the north gallery, the lower from the chancel. The former could be given to the Bible Class, the latter used as a vestry room.

Years passed and the smoke and grime of a growing city began to make the old church look dingy. In the summer of 1874 it was closed for cleaning and "refreshing" with paint and modest decoration. Services were resumed late in September. About the same time the spire began to cause grave concern, and in 1875 the Wardens appointed a committee to have the cone taken down. As a concession to safety that was wise, but it would mar the church's appearance by leaving the octangular belfry like a stumpy afterthought on the tower. That was not the end of the trouble, for in 1901 the timbers in the steeple were found so decayed that it cost three hundred dollars to repair them.

The ministry of Mr. Bradin stirred the parish to make many improvements. Earnestly desiring the church to retain its location as a mission, he naturally wanted to preserve the venerable fabric which he came to love. He and Mr. Peiler, the organist, resolved to have a vested boy choir, and in 1886 prevailed on the Vestry to alter the fore part of the chancel platform to provide space for stalls. Further changes were made in 1888 to secure a more convenient location for the font. A new pulpit, presented by Mr. H. R. Hayden, was installed at Christmas, 1887, and about that time the Vestry moved to introduce electric lights.

Saint John's still lacked a parish room and no doubt the members observed the new impulse given to Christ Church by its parish house erected in 1879. City parishes were beginning their slow growth toward the "institutional church" and a parish house was coming to be regarded as almost essential. The Vestry began considering the matter

early in 1890, and at the annual meeting proposed to remove the organ to the southeast corner and turn the loft into a parish room. Although the idea was welcomed, there was pronounced difference of opinion regarding location, the spring and summer slipped away in discussion and nothing was done. The annual meeting in 1891 took up the matter again and turned it over to the Vestrymen, who decided upon a plan for refitting the old organ loft. Early in 1892 work was completed at a cost of about eleven hundred dollars.

The closing years witnessed repeated efforts to make the church more attractive inside. Being surrounded by buildings, it had always been somewhat dusky, and time had dimmed the fresh beauty of windows, walls and roof. Repairs were made while services were suspended in August, 1889, and in 1895 the church was closed again for the same purpose from July 14th until the first Sunday in October. The last extensive discussion of repairing and painting was in the spring and summer of 1899, when it was decided to raise one thousand dollars for the purpose. Only eight years later the venerable old pile, loved by many of the "Old Guard" despite its somewhat run-down appearance, was abandoned to the pick and crowbar of the wrecker.

The last services were celebrated on Easter Day, March 31, 1907, and every effort was made to have them worthy of a great past. Choir, altar guild, decoration committee and Sunday School, all strove to make the parting impressive, and the result was a truly beautiful Sunday. Everyone said, "the dear old church looked her best." At half past six in the morning a full choir sang the resurrection service, and all knew Saint John's would live on in Christ. Mr. Bradin delivered his last Easter address in the old building, then administered the Communion to eighty-seven people, assisted by the Reverend Dr. Samuel Hart, an old friend of the parish.

At the second service Bishop Chauncey B. Brewster officiated with the Rector and the Reverend Francis Goodwin, who at one time had been acting Rector. He read the Litany, followed by the Ante-Communion office read by the Bishop and the two priests. After Bishop Brewster's appropriate and sympathetic sermon, Mr. Bradin proclaimed the hope and promise of a new life. The sacrament of confirmation was administered for the last time within those walls, to eighteen candidates, and for the last time a great number of parishioners knelt at the altar rail to receive Communion. At three o'clock in the afternoon came the Church School Easter festival. How fitting that the last service should have been for the children, for whose Christian nurture Saint John's always had been so careful!

Then their voices ceased and the old church was left with empty arms.

CHAPTER THREE

Keepers of the Old Sanctuary

FEW PARISHES HAVE BEEN HONORED AND BLESSED BY SUCH a line of rectors as served old Saint John's. It began with the truly great Arthur Cleveland Coxe—pastor, preacher, missionary, scholar, poet and bishop. It would be hard to say what calling of a priest he did not touch, and he shed lustre on them all. Late in the winter of 1842, when the church was nearing completion, the parishioners called him to be their pastor, and on March 17th he accepted, with a salary of one thousand dollars. At the time he was only twenty-four years old, not old enough to be ordained a priest until next autumn, when Bishop Brownell raised him to that rank on September 25th, and later instituted him as rector.

Although so young, Dr. Coxe came to Saint John's with an already distinguished record. His father, the Reverend Samuel Hanson Coxe, was a celebrated minister in the Presbyterian Church and was pastor at Mendham, New Jersey, when the future rector of Saint John's was born. The son grew up in a Presbyterian manse—a scholarly atmosphere—and graduated from the University of the City of New York. At the age of only twenty-three, he graduated from the General Theological Seminary in New York City. He had been strongly attracted towards the Episcopal Church, which then was experiencing a notable revival and drawing into its ministry many young men brought up in other faiths.

While in the seminary he became noted as a poet, through the publication of his "Christian Ballads" in 1840. It became popular instantly, and went through many editions in America and England, as it came out while the tide of

revival was flowing strongly throughout the Anglican Church and many remembered the thrill of John Keble's famous volume of religious poetry, the "Christian Year." Several other volumes of religious verse came from his pen. All through his life he was a prolific author—devout, learned and intense in feeling. His strongly conservative churchmanship combined with his dignity and handsome presence to make him a powerful force.

If they had thought of him in such terms—and they certainly didn't—the earnest business men who founded the parish would have considered him worth far more than his keep. He was currently regarded as "High Church," an opinion borne out by his love of the Church's ritual and devout care for the chancel. The trait shone most brilliantly in his firmness for a full observance of doctrine and discipline, his insistence upon thorough preparation for confirmation, and above all in many services and lectures and a strict keeping of Lent. Perhaps he proved somewhat too strenuous for a few who after a time returned to the mother church.

Dr. Coxe brought to Hartford a type of mind somewhat rare in the Church—a delightful and memorable blending of deep scholarship and poetic fancy. The quality of that finely cultivated intellect glows through the delicately written pages of the parish journal which he kept throughout his ministry. It is a treasure of old-fashioned church life, such as very few parishes possess. To spend afternoons and evenings alone, turning those crowded pages, was to see the curtain lifted from a vanished age—

A doorway had been folded back an hour
And silver lights fell with a secret grace.

The poet and artist appear in little pen sketches among entries of lectures and festivals. There is a sketch of the old altar and altar plate, and for one Easter an angel trumpeting from a cloud to waken a skeleton in the tomb. Pressed flowers from the altar and font have left their fragile

marks on the pages. He used to notice little things out of doors that too often escape the parson and the scholar. On January 6, 1847 the midwinter thaw drew him out and he wrote that it was mild and fair like April, and that "Violets bloomed yesterday, in the open air."

The Rector had also a sense of the amusing twists in people. He couldn't resist making an entry for a rare baptism. On a July day in 1850, at five o'clock in the morning, he immersed Mary Ann Adams in the church porch, at her urgent desire, obtaining for the occasion "a new & decent bathing-tub." Why the Connecticut River would not have done just as well, must remain a mystery.

As a poet and hymn-writer his mark on the Church is indelible. His hymns were sometimes struck off on a sudden inspiration, like the famous one "Saviour, sprinkle many nations," written in the vestry room of the old church in 1851. Two others from his pen are still in the hymnal: "O where are kings and empires now," composed in 1839, and "How beauteous were the marks divine," written in the following year. He was like the great Charles Wesley, who used to jump from his horse after a tour, crying "Pen and ink," and retire to write a stirring hymn to rouse England from spiritual sloth. Two stanzas, from one of Coxe's more famous hymns, seemed a fitting preface to this book. Seven of his "Christian Ballads" have been republished,* including that precious gem called "The Calendar" with its beautiful tribute to the Prayer Book—

My Prayer Book is a casket bright,
With gold and incense stored,
Which, every day, and every night,
I open to the Lord.

Yet when I first unclasp its lids,
I find a bunch of myrrh,
Embalming all our mortal life;
The Church's Calendar.

*By the Church Missions Publishing Company of Hartford.

The parish deeply loved its great and holy pastor and missed him when he devoted some months to European travel in 1851. When he returned on the day before Christmas, the Hallelujah Chorus was sung at evensong, in gratitude for God's goodness to him and to the parish. With deep sorrow the people accepted his resignation, which took effect on Easter Day in 1854. Recording the meeting that decided to part with him, he wrote a great little prayer "Floreat parochia"—may the parish prosper. He went to Baltimore, an Episcopal stronghold, to become Rector of Grace Church. His life closed in a service of more than thirty years (1865-1896) as the second Bishop of Western New York. He remembered his first parish with an unusual affection and loved to return for a visit.

Numbers are a sadly inadequate measure of his ministry, yet it is worth noting that he found about one hundred families and left two hundred, while the one hundred and six communicants at his coming became nearly three hundred to bid him farewell. His zeal started Saint John's on its long record of planting new parishes. His pastorate witnessed the founding of missions that grew into Saint Gabriel's (now Grace Church) in Windsor; Grace Church at Burnside, now Saint John's, East Hartford; Saint James's, Hartford; and Saint James's in West Hartford. With his earnest support, the parish joined with Christ Church in serving the missions, and in establishing the Church City Mission Society in 1850 to support a free chapel on the East Side. To him Saint John's owes its tradition of generosity to the cause of spreading the faith he stood for throughout a wonderful life.

A worthy successor, the Reverend Edward A. Washburn from the Diocese of Massachusetts, took up his ministry at Easter, April 16, 1854. The departing rector and his successor, very dissimilar in most ways, shared the experience of coming into the Episcopal Church from another faith. The new pastor, only thirty-five years old, was a brilliant product

of Boston culture in the golden age of that city. He attended the famous Boston Latin School and in 1838 graduated from Harvard College with high honors. His Congregational family hoped he would be an ornament to the ministry, and in an unexpected way he was. After studying at Andover Theological Seminary and the Yale Divinity School, he was licensed as a Congregational minister by the Worcester Association in 1842. Already he was feeling drawn to the Episcopal Church, his friends encouraged the tendency, and in 1844 he became a deacon, in the following year a priest. He served as rector of old Saint Paul's Church, Newburyport, until 1851, then traveled for two years in Europe, India and China, an experience that enriched his mind and gave him a rare insight into the thought of other countries. It inclined his thought towards liberalism and helped to make him second only to Bishop Phillips Brooks as a leader of the "Broad" party in the Episcopal Church. He had an analytical mind and welcomed the modern, critical attitude towards the Bible and theology; he was a preacher for the intellectual. He wrote extensively and served as a member of the American New Testament Company of revisers of the Bible.

The two men, so dissimilar, the departing and the coming pastor met in the crowded devotions of that day and together signed a touching prayer in the parish journal, for the future of Saint John's:

"Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being instructed by the doctrine of Thy blessed apostle & Evangelist St. John, may so walk in the light of Thy truth that it may at length attain to everlasting life, through Jesus Christ Our Lord, Amen."

Then the poet departed and the great preacher began a ministry of over eight years that left a different but equally memorable impression. Rector Washburn was a preacher rather than a poet. The hymn-book today bears no trace of

him, and after a few entries he evidently lost interest in the parish journal—to the great sorrow of the historian. The tradition of his powerful sermons lived long in the church and city. At his death in 1881 the parishioners remembered his “wonderful intellectual gifts and indomitable moral force.” Those qualities raised him high in the diocese, which made him a member of its Standing Committee and a delegate to the General Convention. He lectured at Berkeley Divinity School and received the degree of Doctor of Divinity. A Churchman of Brooklyn, who knew him well, wrote after his death: “It is not possible to think of him as anywhere in God’s universe inactive, timid, or not intent on noble ends, by worthy means.”

He strengthened the parish’s intellectual quality, begun by Dr. Coxe. In his first year he began a course of lecture sermons for Advent, on the adaptation of Christianity to the nature and need of men. The incident reveals the whole character of his ministry. He was a defender of the faith—first, last and always—in a period when scientific doubt was sapping the confidence of many. When he left Hartford it was only to carry on the battle with the Church’s foes, at Saint Mark’s in Philadelphia and later at Calvary Church, New York. When he passed on, an admirer paid him the respect of the Church he defended without compromise and with honor—

Thine the crusader’s temperament, to fight
The Paynim, Error, where his tents were found.
Did there come need for help of Christian knight,
Thy white cloak swept the ground.

Strong were the notes thy clarion voice rang out,
Fierce was the onslaught from thy vigorous arm,
And idle ease and comfortable doubt
Took sensible alarm.

Great dreams, great sorrows, were thy bread and wine;
God o'er hot deserts led the suffering feet:
The sepulchre is won, the victory thine,
Go! thy old comrades greet!

The parish thrrove under his ministry, but like the true knight, he was the flower of courtesy in recognizing how much was due to "twelve years of noble toil in the spirit and methods of the Church." Saint John's gathered in families so that by 1863 there was only one pew for rent. Money flowed in—and out, to many missions and charities. A hint of that amazing generosity appears in special collections listed in the parish journal for May, 1854 to January, 1857. There were gifts to missions and churches in and outside of Connecticut, domestic and foreign missions, the Infirm Clergy Fund, Nashotah House in Wisconsin, missionary work in Minnesota, the Christian Knowledge Society, Sunday School Union, Seaman's Mission, Hartford poor fund, Church Scholarship Society and Trinity College Missionary Society. All these in addition to the parish expenses of about four thousand dollars a year, and fifty-five hundred in 1859 to help establish Trinity Parish on Sigourney Street!

A goodly inheritance passed to the third Rector, the Reverend William Croswell Doane, who was instituted by Bishop Williams on May 9, 1863, "a bright spring day." He was indeed a man through whom the day-spring from on high could visit the parish. He was a son of the brilliant George Washington Doane, who served as a professor at Trinity College and was Bishop of New Jersey from 1832 to 1859.

The son was born in the year of his father's accession to the episcopate, and attended Burlington College in New Jersey, from which he graduated in 1850. He was ordained a deacon in 1853, priest in 1856, and for a time served as professor of literature at Burlington, later for four years as

lecturer in the same subject at Trinity College in Hartford. Although he always remained a literary man, he was also active as a social reformer and was a staunch supporter of missions. He became one of the most influential leaders in the Church, and his fearless utterances on public questions made him one of the honored guides of American opinion. Unlike many such men, he was also an able leader in conventions, and was spokesman for the American episcopate at two Lambeth Conferences in England, attended by bishops of the Anglican Communion from all over the world. As an administrator, he showed his high abilities while bishop, in establishing and organizing the institutions that now cluster about All Saints' Cathedral in Albany, New York. To him is due much of the inspiration for the modern cathedrals of the Episcopal Church in America. In his vision he saw every diocese with a cathedral surrounded by institutions for social service and offering free seats to all.

With the discriminating literary taste inherited from his father came also a love of teaching and a gift for writing noble hymns, such as "Ancient of Days, who sittest, throned in glory," still a favorite processional. His father wrote the Church's beloved call to missions, "Fling out the banner!" and the vesper hymn that has comforted millions: "Softly now the light of day."

Throughout a long life Dr. Doane collected an impressive array of degrees from Princeton, Trinity, Columbia, Hobart, Union, Oxford, Cambridge and Dublin. He served Saint Barnabas's and Saint Mary's Parishes in Burlington, Saint John's in Hartford, and Saint Peter's in Albany, where in 1913 he finished his course as Bishop of Albany after an episcopate of forty-four years. In the spare time of a full life he wrote many books, addresses and learned essays. He perfectly fitted the old saying, that the busiest people are always those who *make* time to do more.

He followed Coxe's tradition of intense devotion to the Church's liturgy, with daily morning and evening prayer.

Strict as he was, the effect evidently was to attract rather than repel. To his successor he left a parish of about two hundred and sixty families, nearly four hundred communicants and three hundred Church School pupils. His zeal for education and missions inspired the parishioners to an astonishing liberality and continued the church's name as a mother of parishes. In his first year they subscribed about eighteen thousand dollars to complete the endowment of Trinity College. He earnestly promoted a mission in Colt's Meadow and prevailed on the parish to grant him an assistant, the Reverend Henry W. Nelson, to care for it. His warm interest revived and strengthened the mission in East Hartford and favored the Sunday School on Washington Street that became Saint James's Church. In 1866, after but three years, he reported that Saint John's rejoiced in two daughter parishes—Saint John's in East Hartford and the Church of the Good Shepherd—while its own vigor was increased.

He revived Coxe's journal and we are deeply indebted to him for its picture of parish life in full bloom. Turning the pages, one receives a vivid impression of zealous missionary work, large congregations, many communicants and a round of services that seems very strenuous. The strong-willed Rector decided to make an early stand against auctioning off the pews, which he considered an indecent and unchurchly transaction. He stood pat, even at the risk of alienating some supporters, even offered to resign, and carried his point. From that time the pews were simply assessed.

On January 20, 1867 he decided to go to Albany, and before he departed did a characteristic thing by making provision for daily services until a new rector should come. Whatever difference of opinion he had with them, the parishioners felt a deep respect for him. They later praised his devotion as a priest, which they declared would find "its best and only worthy acknowledgment in the lives of those

who through God's grace have thus been brought to a clearer knowledge of the truth and led to a higher purpose and stronger faith." After his departure the Reverend William Short officiated for a year.

The first three pastors were such a rare trio that it is doubtful whether any other Episcopal parish in the vicinity can rival them. To a certain degree that very fact made more difficult the task of the next three rectors, whose pastorates covered about fifteen years. They were the Reverend Lawrence H. Mills, 1868-1872; Dr. Matson Meier-Smith, 1872-1876; and the Reverend A. Douglass Miller, 1876-1882. They were all men of ability and devotion, who perhaps have suffered too much in comparison with their illustrious predecessors. Mr. Mills became a Doctor of Divinity and a professor at Oxford University in England. For eight months after his departure the Reverend Francis Goodwin of Hartford took charge of the parish during a vacancy in the rectorship. Dr. Meier-Smith resigned from Saint John's to become a professor at the Philadelphia Divinity School. Mr. Miller was an outstanding preacher and later served churches in Middletown, New London, Brooklyn and San Francisco. He survived until 1929, dying in Glen Ridge, New Jersey.

The most remarkable of these three rectors was Mr. Mills, who was born in New York City in 1837 and died in 1918. He was a native of New York City and was educated in the University of the City of New York, receiving the bachelor's degree in 1858, the master's in 1863. He received the degree of B. D. from Virginia Theological Seminary in 1861, when he was ordained a deacon. He became a priest in the following year and from 1864 to 1867 was rector of Saint Ann's Church in Brooklyn. After leaving Saint John's in 1872 he lived abroad. From 1873 to 1877 he was associate rector of the American Episcopal Church in Florence, Italy, then went to Germany to study the sacred literature of the Orient. He became an authority on Iranian literature and

in 1887 settled at Oxford, England, where ten years later a group of his English and Indian friends established for him a chair in philology, which he held until his death. During the latter part of his life he was an internationally known authority in his subject, and a very productive writer, living the life of a profound and retired scholar. He was a refined and sensitive man and preferred such a life to the constant preaching and social duties of a parish.

The record of these pastorates makes a reader aware that the parish was crossing a divide between its first wonderful vigor and later days of relative decline and retrenchment. Its zeal in planting offshoots proved to be at once its glory and its loss. As early as 1859 Trinity Parish on the "Hill" took away some valued members, and only seven years later a large secession founded the Church of the Good Shepherd. Only two more years passed, and still another withdrawal took place in the "South End." Another group of parishioners, largely of "High Church" tendencies, established the Church of the Incarnation—later called Saint James's—at the corner of Park and Washington Streets. It was all a natural swarming of the hive, but the effect upon Saint John's was depleting both in numerical and financial strength. The two hundred and sixty families and four hundred and twenty-five communicants in 1866 dropped to only one hundred families and one hundred and seventy-five communicants in 1873. Although there was some recovery in later years, the parish in its first location never again saw the congregations of Dr. Doane's time. Westward migration, deaths and transfers to newer churches tended to offset the most valiant efforts of pastors and people.

For a time many members were dismayed and seemed almost reconciled to the thought that Saint John's had no future where it was. Between 1874 and 1885 there were several proposals to abandon the location and build elsewhere, perhaps at the corner of Capitol Avenue and Trinity

Street. In 1877 it was proposed to negotiate for a consolidation with the Church of the Incarnation, and eight years later to unite with the Church of the Good Shepherd or Christ Church. That these schemes all fell to the ground was due to the loyalty and devotion of the "Old Guard," who would die but never surrender.

The three pastors also deserve much credit for the persistence of a tough vitality in the parish. Mills worked hard, organizing a city mission with night schools and well-attended Bible classes. He favored the Mothers' Meeting begun in 1867-1868, and the Sewing Society, and in 1870 warmly praised the zeal and liberality of his parishioners. Despite heavy loss of wealthy members, pew rentals and offerings still amounted to about ten thousand dollars a year. The Sunday School held up well and was especially active in the pastorate of Dr. Meier-Smith, whose wife and daughter took a deep, personal interest in its welfare. Miller strove to build up financial support by substituting the modern envelope system for pew rents, and was so successful that the parish not only met expenses but paid off some of the vexatious debt.

Old Saint John's was far from dead when the Reverend James Watson Bradin entered upon his long pastorate on May 21, 1882. His coming recalled the spacious days of Doane, as he was an alumnus of Burlington College in New Jersey, founded by Bishop George W. Doane. He graduated from Berkeley Divinity School in 1871, and was ordained deacon that year, priest in 1872. Before coming to Saint John's he had served at Grace, Saint Stephen's and Saint Paul's Churches in Brooklyn. In 1886 Trinity College conferred upon him the degree of Master of Arts.

Mr. Bradin's ministry is green in the memory of some still among us, as his service—one of the longest in the city's history—extended to 1918, a period of thirty-six years. His unwavering devotion to sound Church principles was

sweetened and humanized by an unfailing and positive tolerance. He resembled the English vicar who

. . . held, in spite of all his learning,
That if a man's belief is bad,
It will not be improved by burning.

It is said of him, that he would minister to anybody of any faith, or even no faith. He was loved by many who were not regular churchgoers or members, but who admired him for what he was and resorted to him in trouble. That characteristic, of unfeigned condescension to men of low estate, inspired him to make the most of the church where it was, as a missionary venture in the heart of the city.

He was opposed to cultivating the airs of a merely fashionable parish, and protested against closing in summer, "believing that God's work cannot prosper under such conditions." When obliged to suffer a vacation in August, 1891, he insisted upon lay-reading every Sunday morning and wrote in the journal a sentence that typifies him: "During this month the sick poor were well cared for."

Mr. Bradin loved the Prayer Book services and read them with a clear and stately diction that made an indelible impression upon one who, as a choir boy, heard him Sunday after Sunday for years. On his lips the petitions of the Litany became awesome. One of the older parishioners has said that he read the Decalogue in the Ante-Communion service as though it were something new and wonderful.

He insisted that closing the church and abolishing the parish would be an unworthy surrender in the sight of people in the neighborhood who needed its ministrations. The old families, especially the women, rallied loyally around him, determined to carry on with him in defiance of death's cruel reaping of generous contributors. His salary had to be cut, and one year the entire parish budget was only four thousand dollars—hardly more than that of the poorest parishes in the diocese today.

The Rector strengthened religious life by favoring the new Brotherhood of Saint Andrew and by having preaching missions in 1887 and 1889 to quicken the pulse of devotion. A vested choir of over thirty men and boys, introduced in 1886, enlivened and beautified the services. Evening services for young people started in 1891 and the Rector inaugurated a men's Bible Class. Considerable sums were spent in painting and redecorating, and annual deficits had a way of vanishing when confronted by the renewal of devotion.

A great triumph of his ministry in the old church came on the fiftieth anniversary at Easter, 1892. Bishop Williams preached and Mr. Miller visited and delivered an historical address at the evening service. At the morning celebrations about two hundred and twenty-five communicants received the sacrament. At the second the parishioners joyfully watched a solemn ceremony marking extinction of the parish debt. The treasurer, Mr. Charles A. Pease, laid a quit-claim deed on the alms basin and the Rector presented it at the altar. Bishop Coxe came in July to preach an historical sermon and present two books for use on the altar. Bishop Doane visited and preached in 1894, and the ministry of Mr. Bradin continued its even course during the few more years in the old sanctuary.

CHAPTER FOUR

Life in an Old-Time Parish

THE TRIO OF GREAT CLERGYMEN, WHO SERVED SAINT JOHN'S in its first quarter of a century, gave to its religious and intellectual life a quality of intense and regular devotion. To that, more than to any other thing, the parish owed the loyalty of old families who stood by it through prosperity and adversity. It trained men and women who would be in their pews in the bitterest winter weather and on suffocating Sundays in August, spiritual athletes and probably not a few saints. Dr. Coxe started them on the right line. From the beginning he had two and frequently three services on Sunday, with a sermon or lecture morning and evening, and devotions every Friday evening throughout the year.

There were daily evening prayers throughout Lent, excepting Wednesdays, when morning service was celebrated and the people could attend the evening lecture at Christ Church. He had at least one service on the great festivals of Christmas, Circumcision, Epiphany and Ascension, on the fast of Ash Wednesday, the days of Holy Week, Good Friday and Easter Even. There was always an observance of Thanksgiving Day as a religious occasion, and sermons prepared for the celebration of all minor festivals and saints' days.

Saint John's emphasized the great sacraments, with Holy Communion on the first Sunday in every month and on the high festivals of Christmas, Easter, the Ascension, Pentecost and Holy Trinity. Dr. Coxe frequently celebrated at visitation of the sick, and administered baptism to adults on Easter Even and Whitsunday. He regularly catechized

children and adults and gave special courses of instruction for Sunday School teachers.

There was no careless instruction in his ministry, and the parish had a marked intellectual flavor that set an example in the city and the diocese. The Rector personally watched over the Sunday School, which had a large library and held an annual service with a sermon, catechism and awarding of prizes, on Holy Innocents' Day. Many modern parishes would prefer to have a "Christmas party" and let it go at that. Adult education, so deplorably neglected by all denominations today, was started with a complete course of lectures on "the Rites, Liturgies, History and Creed of the Catholic Church," delivered at the Friday evening services. The course continued right through the summer—a contrast with our time hardly needing comment. A congregation that would sit through lectures on the Catholic Epistles, and make good use of the parish library, had the spirit to become real Churchmen.

That strenuous education continued to the end of Dr. Coxe's ministry. There were classes in church history for young ladies, lectures on the Prayer Book, instruction for adults in the catechism, examination of Church School pupils every Sunday, preparatory classes for baptism, confirmation and first Communion, and a class in Christian morals for young men, based on the Book of Proverbs. On Wednesdays and Fridays after morning prayers, Dr. Coxe used to read short, interesting passages from the lives of eminent Christians and the early saints, or from missionary periodicals. In 1846 he established a society of Trinity College students to study church architecture. In the following year he gave lectures on the seven capital sins, and an address on the Ember season, asking prayers for the Church of England "persecuted by a semi-infidel government." On the feast of King Charles the Martyr in 1849 he lectured to the parishioners and "many citizens assembled in the church." A few months later came a commemorative sermon

on the three hundredth anniversary of the Reformed service. Next year he treated the congregation to lectures on the history of the Church of England and the Greek Church. In 1851 came theological lectures to the students of Trinity College. One Sunday evening in October, 1852, the Rector returned from West Hartford during the service to lecture on Saints Ambrose and Augustine and the modern church of Milan. In the Lenten season and spring of 1851 the Rev. Dr. John Williams, soon to be assistant bishop of Connecticut, preached on the Seven Words from the Cross and the sayings to the Seven Churches.

Dr. Washburn continued the splendid tradition of sound intellectual training, and in that respect Doane proved himself worthy of his brilliant father. Throughout the whole period on Main Street the rectors' efforts to build a well-rounded intellectual and spiritual life were greatly assisted by a fine Church School. It was organized in the first year, with a definite aim of thorough training for confirmation. The teaching, based on the catechism, was intended to produce life-long communicants and surely succeeded. It was never a very large school, generally around twenty teachers and one hundred and fifty to two hundred pupils, and lacked the present elaborate equipment. It was a devotional school, centered in the services and nourished by the Bible and catechism. Its beautiful Easter Festival became a cherished tradition of the parish.

Dr. Coxe strongly sympathized with the movement for parochial schools that inspired many Episcopalians in the 'forties. It was a reaction against the growing public-school system, which many devout people called "godless." Some bishops, including Doane of New Jersey, predicted that the unreligious school would become in effect anti-religious—a prophecy which some educators now consider as not wholly absurd. The rector earnestly wanted a parish day school, and in 1845 the generosity of William T. Lee enabled him to found a parochial school for about thirty girls. Under his

personal care they received "the elements of a truly Christian education," and some were charity scholars. The school met in a building at No. 8 Mulberry St. and for some years was taught by Mary Vallant, who died in 1850. She was of English birth and the rector praised her as "a very useful and worthy young lady." There can be no doubt that her pupils became good Churchwomen.

Old Saint John's drew much of its intellectual quality from a close and friendly association with Trinity College. On March 26, 1842, even before their church was consecrated, the Wardens and Vestry offered the south gallery to the students free of charge, provided one of the college officers would sit with them. It was a natural kindness, as four of the first members were professors. President John Williams was a friend of the rector and chose Saint John's as the place of his consecration to the episcopate in 1851. The first three rectors lectured at the college, and professors in orders used to assist in the services or supply in the rector's absence. The association has never lapsed and the present head of the college has often preached in the new Saint John's. In early days the parish contributed liberally to the college, in one year subscribing eighteen thousand dollars to its endowment. Students and professors were regular communicants and took a prominent part in parish life, teaching and lecturing. The rectors cultivated the spiritual lives of many boys and directed some to the holy ministry. In time the parish had two scholarships at the college, with the right of nomination. Parish life would have been poorer without those years of fraternal relations.

It would have languished without the impulse of many benevolent, religious and social groups that flourished from time to time and were the origins of the present Church Service League. One of the first sprang from an inspiration of Dr. Coxe in 1850, to bring the Church into touch with many immigrants who were settling in Hartford and often had no religious life. On the evening of Sunday, September

8th, he called a meeting of immigrants in the parish, to start missionary work for others. The result was a Church City Mission Society, founded in co-operation with members of Christ Church. The society established and supported Saint Paul's "free church" on Market Street, where for nearly thirty years the beloved "Father" Fisher ministered to the poorer folk of the East Side.

Another fruit of that impulse was the Benevolent Society, organized in 1851-52 to meet the wants of immigrants and strangers and "stimulate their zeal and affection for the Church." About the same time Saint John's began holding meetings to aid the Home for the Sick, established by Episcopalians of the city. It was the real origin of the Hartford Hospital. Charity received untold help from the Ladies' Sewing Society, begun about 1868. It held regular meetings, sometimes with forty or more women, and was warmly praised by the rector for its important work. Another helpful women's group was the Mothers' Meeting started in the years 1867-68.

In the later years on Main Street Mr. Bradin stressed the need of attracting the devotion and service of younger people. Early in 1886 he encouraged the establishment of a Saint Andrew's Guild for young men, anticipating the Brotherhood of Saint Andrew. In 1890 the diocesan chapter held its annual conference in the Hartford churches, with meetings in Saint John's. The Girls' Friendly Society was warmly welcomed and soon had a very active and helpful chapter. In the spring of 1891 the girls held a fair and entertainment in co-operation with the Girls' Guild, which earned them the hearty thanks of the parish.

The missionary work of old Saint John's could be the subject of a book. Dr. Coxe never tired of urging generosity to missions and started a systematic method of alms-giving for missions and charities. He used to give lectures on missions at the evening services, ask the people to pray for them, and read letters from missionaries in the West. Interest

was kept alive by personal visits of eminent missionaries, like Bishop Philander Chase of Ohio and Illinois, who came in 1844 and signed his name in the parish journal with a typical flourish. In the winter of 1850 James Lloyd Breck told the people about missions at Nashotah, Wisconsin and in Minnesota. In June, 1853 the students of Trinity College held a missionary service in behalf of Racine College in Wisconsin.

The parish journal teems with notes on special services, addresses, sermons and collections for missions in the Western states, China, Constantinople, neglected places in Connecticut, and the founding of new churches near Hartford. As early as 1843 the rector made missionary trips to West Hartford, East Windsor, Newington, Poquonock, Manchester and "Old Windsor." Twenty-one years later we find Dr. Doane and Mr. Nelson, his assistant, supplying services in the "South End" of Hartford and in several neighboring towns. To that ardent missionary zeal several parishes in and around Hartford owe their origin or their survival in hard years. Mr. Bradin nobly carried on the tradition by work among the poor on the East Side, and by encouraging a small group of Negro Churchmen who founded Saint Monica's Mission.*

The missionary succeeds because he is sustained by prayer and the services of the altar, the powerhouses of the Church in all ages. Saint John's was a missionary church because it was a devout church. A congregation that flocked to six o'clock Communion services, and sustained daily morning and evening prayers, could be nothing else. Under Dr. Coxe even annual business meetings closed with a church service, the rector vested to read the collects at the altar and give his benediction. In Rector Doane's time there was Communion on all important saints' days, and All Saints' Day was famed for its "noble congregations," many communions and exquisite flowers. The evening celebrations

*See Chapter Five.

on Maunday Thursdays and the sunrise Easter service drew great crowds, and the latter has become one of the parish's most beautiful traditions.

This great heritage of worship is due largely to a devoted cultivation of music. The parish cherished the fine old organ and the records frequently mention its repair and improvement. In 1890 it was removed from the rear gallery to the lower floor, to assist the new boys' and men's choir. The early rectors took much pride in the music, especially at the great festivals, and recorded their appreciation in the journal. The old church had a succession of distinguished organists and loyal choristers. As early as February 28, 1842 the Wardens and Vestry appointed a committee to look for an organist, and a parish meeting in March accepted Mr. James B. Gilman. In April, 1843 the parish thanked him for his free services during the past year, and did not forget the ladies and gentlemen of the choir. In November, 1844 Saint John's welcomed Mr. Henry W. Greatorex, a famous organist and composer of hymns, who served for four hundred dollars a year. For his benefit the parish fitted up as a singing school the room in the vestibule, behind the organ.

Organists followed each other at rather brief intervals after Mr. Greatorex resigned in July, 1845. Between 1849 and 1853 the records mention Mr. L. T. Downes, Mr. Towner, Mr. Staunton and William J. Babcock, formerly organist at Christ Church, who resigned in 1852. The most celebrated of the earlier organists was Dudley Buck, a composer of nationwide fame, who wrote reams of secular songs, anthems, cantatas and even an oratorio. He composed an anthem setting of "Lead, kindly light," a cantata on the 46th psalm, and many Jubilates, Te Deums and canticles. His career, which began at Saint John's, contributed greatly to the development of American church music. His studio organ finally passed into the hands of Saint Monica's Mission in Hartford.

The Vestry was generous to the music, often giving several hundred dollars a year—no small sum in those days—and in 1855 appointed a special committee on music, which was continued for many years. In 1865, when the parish was at a height of prosperity, the expenses for music amounted to over thirteen hundred dollars. To the organist and choir the parish gave what is often more grateful than money—repeated and heartfelt thanks. That was even more welcome after 1870, when the parish's reduced finances compelled a retrenchment in the expenses for music.

Dr. Coxe, who loved a rich liturgy, favored musical services and on Easter Day in 1844 wrote a typical note in his journal: “On this occasion the Music was of the fullest and finest character; the Introit & responses to the decalogue, being chanted for the first time in this Church.” In 1846 the choir for evening services in Lent was composed of children from Saint John’s School and the parish. A few years later we find the rector himself patiently teaching the children to chant the Magnificat. Dr. Doane also loved music and in 1863 was pleased by the new arrangement of the two choirs.

Encouraged by Mr. Bradin’s love of a dignified service, Mr. Emmons and Mr. Ernest Peiler trained a boy choir. In the ’eighties the old-fashioned mixed choirs of men and women were beginning to yield to boys and men in many Episcopal churches, and in 1886 the parish decided to introduce a vested male choir in place of the quartette. The rector was delighted and wrote “This movement is for the purpose of making our Services more hearty & attractive, & it is trusted will do a good work in promoting congregational singing.” At the evening service on November 28th, the first Sunday in Advent, a surpliced choir of thirty-four men and boys entered singing in procession and inspired a large congregation to assist earnestly in the service. They began singing at morning service on Christmas, which probably accounted for the unusually large attendance.

Although the tradition of a male choir was soon well rooted, older customs still persisted, and a volunteer mixed choir of men and women sometimes served in the absence of the regular choir. Mr. Peiler worked hard, and when he resigned in 1892 the Vestry thanked him for his long and faithful services and his many sacrifices for the church. He was succeeded at the organ by Miss Mabel Wainwright, who served during the last years on Main Street. She continued the old custom of a voluntary choir in Lent, and in 1895 proposed to add to the regular choir several women vested in white. The Women's Guild choir used to sing at Lenten services, and the Girls' Friendly choir, composed mainly of working girls, used to sing anthems at their own services on Monday evenings. Saint John's could not have become the worshipful church it is today, without that tradition of sacred music which grew up in the old church and was transplanted to the new home.

CHAPTER FIVE

Parishes Inspired by Saint John's

GRACE CHURCH, WINDSOR: 1842

SAINT JOHN'S STANDS TODAY SURROUNDED BY PARISHES THAT owe their life, more or less, to the zeal and sacrifices of her clergy and people. Before the parish was eighteen months old Dr. Coxe was touched by the appeal of a few forsaken Episcopalians in Windsor. The Church's missionaries visited the town in colonial times and a few people in the western part were still members of old Saint Andrew's at North Bloomfield or of Saint John's, East Windsor, while some journeyed to Hartford for services. The town was a Congregational and Universalist stronghold, but such a situation was a challenge to a missionary like Dr. Coxe.

The invasion began on August 7, 1842, with a service at the Second District schoolhouse, and found so many friends that it continued all summer with evening services and sermons. The people pleaded for regular Sunday services and the rector sent a lay-reader, Thomas Scott Preston, who began his ministry in October. Sunday School began that month and the Sunday and week-day services continued until there was enough interest to start a parish. In November a council of the faithful decided to move nearer the center of town, and on the first Sunday in Advent Mr. Preston celebrated morning and evening services in the Academy on Broad Street. One December 7 Dr. Coxe came up to establish "a visible organization of the Church of the Redeemer," and after service opened with prayer a meeting that resolved unanimously to start a parish. A week later, after evening service, eight men founded a church,

which they called Saint Gabriel's, "as being very beautiful and appropriate for the Advent Season, the annunciation of the Archangel to the Blessed Virgin Mary . . ." At their urgent request, Dr. Coxe took charge temporarily and sent a lay-reader in his absence. He announced the church as organized in the name of the Holy Trinity, led the members in singing the Te Deum and the Apostles' Creed, prayed and pronounced the benediction.

The tiny parish begun with such devotion is now looking towards its centennial and worships in a fine Gothic church of brownstone with a tastefully adorned interior and splendid organ. While the edifice was being planned, the parish on August 2, 1864 changed its name to Grace Church. The old church, a wooden chapel in pointed Gothic style, was sold to the Roman Catholic parish, which kept the name.

SAINT JAMES'S, WEST HARTFORD: 1843

While fostering the little parish at Windsor, Dr. Coxe joined his friend, Dr. Burgess of Christ Church, in starting the Church's services in West Hartford. In the autumn of 1842 they officiated a few times in the Quaker meeting-house that used to stand near the northwest corner of the cemetery on the east side of South Quaker Lane. Services took place also in the North District schoolhouse at Bishop's Corners, and there the parish was organized on June 12, 1843, with more than forty families. Although the inspiration came from Dr. Burgess, the clergy and laity of Saint John's earnestly helped the struggling parish in its early days. Dr. Coxe used to visit the congregation and the first rector, the Rev. Samuel Benedict, was his friend and took services in Saint John's when the rector was away.

The earliest years of Saint James's were one long struggle for life in a rather unfriendly community. Although services were kept up intermittently by clergymen and lay-readers, parish meetings ceased for nine years. Revival came in 1852,

chiefly through the interest of Samuel H. Huntington, and Mr. Benedict resumed services in the old Academy on the east side of the park. Huntingtons in the town were connected with Saint John's, and Mr. Francis J. Huntington was one of the original members in 1841. The fresh interest inspired the purchase of the present site, the cornerstone was laid on October 23, 1853, and on April 25, 1855 many eminent clergymen took part in the consecration. The building assumed its present aspect in 1861, when the tower was completed. One of the most picturesque churches in the state, it reminds one of the ancient brick churches among the pines and dogwoods of Maryland or Virginia.

For many years the early association with Saint John's remained unbroken. The Reverend Abner Jackson, sometime professor and president of Trinity College, served as rector in 1856, and John T. Huntington, also a professor, was rector from 1864 to 1869. He was the first pastor at the Church of the Incarnation in Hartford, an offshoot from Saint John's. Professor Samuel Hart and Professor Urban, both associated with Saint John's, supplied during vacancies in the pastorate. After the resignation of the Reverend John S. Littell in 1929, the parish for a time was served by the clergy of Saint John's, the Reverend William T. Hooper and the Reverend Walter H. Gray.

SAINT MARY'S, MANCHESTER: 1844

The rectors of Christ Church and Saint John's also contributed to founding Saint Mary's Church, Manchester, which from feeble origins has grown to be one of the largest parishes in the diocese. From 1839 to 1847 they held occasional services, assisted by the Reverend Silas Totten, sometime president of Trinity College and an original member of Saint John's. In later years the Reverend Abner Jackson also served from time to time. The parish, formed in 1844, met in various parts of the town for many years, and was not really strong until revived in 1874, mostly by the

devotion of young Scottish Churchmen who worked in the silk mills. The parish was reorganized in 1878, and five years later the present church was erected on land given by the Cheney Brothers. The first rector, the Reverend William C. Corbin, came in 1844 and was a Churchman after Dr. Coxe's own heart, as well as an energetic missionary. He planted the Church in a community where it had been practically unknown. In June, 1940 Saint Mary's celebrated the centennial of Episcopal services in Manchester, and now is contemplating a new building program.

SAINT PAUL'S, HARTFORD: 1850

Another evidence of the lasting friendship between Christ Church and Saint John's was the Church City Mission Society, founded on December 1, 1850, at a well-attended meeting of members from both parishes, in the old brick chapel of Christ Church. They desired to establish a free-seat chapel for the congested and poorer district east of Main Street, where lived many immigrants. For city missionary the society chose the Reverend Charles Richmond Fisher, who became affectionately known as "Father" and for years was a familiar figure on the East Side. He was a friend of Dr. Coxe and sometimes assisted him in the services at Saint John's.

The mission worshipped in halls until the completion of the brownstone chapel that still stands on the west side of Market Street, with its tiny garden. Saint Paul's parish was organized in 1857, and excepting brief intervals remained under Father Fisher's care until his death in 1876. It received aid from the Mission Society, which was sustained and managed by members of Christ Church and Saint John's. Father Fisher's death left a void that could not easily be filled, the spirit was gone, and in 1878 the parish dissolved and united with Christ Church, which keeps its records. The chapel later sheltered Hartford's first German Lutheran

church, then passed to Saint Anthony's Italian Roman Catholic Church, which now uses it as a parish house. Saint Paul's passed away, but the missionary spirit that founded it became a tradition of Saint John's and inspired the founding of other parishes and missions.

SAINT JOHN'S, EAST HARTFORD: 1854-1865

One of them is Saint John's Church, East Hartford, started at Burnside (then called "Scotland") in 1852, by two students at Trinity College who were connected with Saint John's. A parish, called Grace Church, was organized on May 29, 1854 and maintained services for about ten years under the auspices of Saint John's. Dr. Doane used to go there for evening prayer and lectures. For a time during the Civil War the mission lapsed, but was revived in 1865 at East Hartford center, with a congregation of almost two hundred and Dr. Doane as pastor. A new parish was organized with the name Saint John's, and bought the present site at Main Street and Burnside Avenue. Bishop Williams laid the cornerstone of a fine Gothic church on June 6, 1867 and consecrated it on June 22, 1869. The first rector, who served sixty years, was the Reverend Dr. John J. McCook. He began his ministry at East Hartford as a lay-reader in 1865 and became rector when ordained a deacon in 1866. Dr. Doane proudly announced to the diocesan convention that Saint John's rejoiced in "two daughters, both promising, and full of earnest growth. . ."

CHURCH OF THE GOOD SHEPHERD, HARTFORD: 1866

The other offspring was the parish of the Good Shepherd, the result of many years of missionary work in the "Meadows." As early as 1853 Dr. Coxe lamented the religious destitution of the "South End" and suggested a mission under the care of a deacon. The idea of a "free mission" was revived in 1856 and three years later was realized in a

Sunday School meeting in a building called Charter Oak Hall but more familiarly known as "the flatiron building" from its peculiar shape. Dr. Doane desired an organized mission, for the growth of Colt's Factory and the spread of dwellings were making the Meadow a part of the city.

Urged by his zeal, in March 1864 the Vestry adopted the mission which he had organized with the generous support of Mrs. Colt. The Reverend Henry W. Nelson was called to be assistant in charge of the school, which received the appropriate name of Holy Innocents Mission. He brought the children up in Churchly ways and began services for older people, with morning and evening prayer every Sunday and weekly and holy-day Communions. The mission grew so fast that it demanded all his time, and in May, 1865 he resigned to devote to it all his energies.

It was but a short and natural step to the organization of a parish on July 18, 1866, and the election of Mr. Nelson as the first rector. Mrs. Colt offered to erect a handsome church in memory of her husband, Colonel Samuel Colt, and her deceased children. The cornerstone was laid on September 4, 1867 and on January 28, 1869 the edifice was consecrated. The sermon, most appropriately, was delivered by Bishop Coxe, whose penetrating vision had seen a great future for the Church in that part of Hartford.

SAINT JAMES'S, HARTFORD: 1868

While the Meadow mission was growing, Saint John's planted the seed of another parish in what was then the city's southwestern corner. In July 1853 Dr. Coxe began evening missionary services and "cottage lectures" in that neighborhood. That enterprise continued for some time and finally inspired the founding of a mission school on Washington Street in November, 1866. Saint John's had long been considering a permanent mission in that district, and in March the Vestry recommended buying a lot and erect-

ing a chapel. After considerable discussion of sites, the parish chose the southeast corner of Washington and Park Streets.

In the meantime Professor John T. Huntington was thinking of a mission and in 1867 started a Sunday School in the "cabinet" of Trinity College, then on the site of the State Capitol. A congregation was gathered, largely from Saint John's, and on March 1, 1868 organized the Church of the Incarnation. The new parish acquired the lot at Park and Washington Streets, and erected a small brownstone chapel, which was dedicated on November 15th. The chancel and transepts were added in 1869. Professor Huntington became the first rector and excepting about eight years served until 1912. On June 3, 1878 the parish reorganized with the name of Saint James's. In 1926 it removed to Zion Street and dedicated its present building, intended as the parish house of a future church. The old edifice, a picturesque landmark in a spreading tide of commerce, was razed in 1939.

The period from 1850 to 1870 was one of unequalled growth for the Episcopal Church in Hartford. Within twenty years the members established six parishes: Trinity, Saint Paul's, Good Shepherd, Saint James's, Grace Church and Saint Thomas's. Grace Church began about 1860 as a Sunday School mission of Trinity Church, in Parkville. Saint Thomas's came out of Christ Church and returned to it in 1923. That marvelous burst of energy was succeeded by a period of over thirty years without the establishment of any new parish or mission. The Church seemed to be waiting for the city's growth to present a new challenge to missionary spirit.

SAINT MONICA'S, HARTFORD: 1904

When it did come, old Saint John's was the first to respond, by founding a mission for Negro Churchmen. Mr. Bradin noticed and encouraged a small group who used to worship regularly in Saint John's. In the summer of 1904



The Rev. Edward
A. Washburn,
1854-1862.



The Rev. William
Croswell Doane,
1863-1867



The Rev. Matson
Meier-Smith,
1872-1876.

The Rev. Arthur
Cleveland Coxe,
1842-1854.

The Rev. Lawrence
H. Mills,
1868-1872.





The Rev. A. Doug-
lass Miller,
1876-1882.



The Rev. James
Watson Bradin,
1882-1918.



The Rev. William
Thomas Hooper,
1918-1938.

The Rev. John
Moore McGann,
1938-1939



The Rev. Harold
Hand Donegan,
1939-



he urged them to hold their own services, and with his favor on July 31st thirty-two signed a petition for a mission. They worshipped in Saint John's until the parish's removal to its present location in 1907, then for a time met in the old chapel of Christ Church, now the choir room. Their first building, which they purchased, is now the Russian Baptist church on Mather Street. When Saint Thomas's Church on Main Street united with Christ Church, they began to worship there, but in 1926 they acquired and remodeled the Union Baptist Church on Mather Street. The mission is now prospering, with a Church School, a fine choir and over one hundred communicants.

As the present century opened, Saint John's stood in the midst of a family of parishes and Missions. Few churches can boast of such a missionary record, upon which the members could look with a just pride. Yet as the century came in, they were beginning to think of their own future. They were confronted with the problem of starting life anew in another place, and they faced it with high courage.

CHAPTER SIX

The Old Parish in a New Setting

THE QUESTION OF A NEW LOCATION HAD BEEN PRESSING FOR many years, a constant source of more or less anxiety to the Rector and Vestry. Proposals to unite with other parishes or to move southward had collapsed, and Mr. Bradin's keen interest in missionary service prevailed upon the parish to hold fast where it was. Some perceived, however, that in spite of all devotion and sacrifice the old church was bound to wage a losing battle against inexorable changes. The overgrown village of 1840 became an insurance and manufacturing metropolis of nearly a hundred thousand people in 1905. The outlying farms were swallowed up by a spreading tide of tenements and residences. Quaint, stove-heated horsecars, that used to rock past the old church, gave way in the 'nineties to large electric trams. Old families moved from Buckingham, Prospect, Governor, Woodbridge and South Main Streets to homes in the suburbs. Italian immigrants took over the East Side, and the Polish captured block after block south of the Park River. Business buildings began to line South Main Street. Everything was changing so fast that the ground seemed to be slipping from under the old church.

Parish reports told the story of altered environment: there were fewer baptisms and confirmations and in 1906 there were but eighty-five pupils in the Church School. About that time a revision of the parish roll revealed the startling fact that out of slightly over three hundred communicants, about seventy-five were merely nominal—living in other places, attending other churches or not even going

to church anywhere. That disturbing surprise probably encouraged in many a desire to move.

But where? As they looked around, they saw their church hemmed in by later parishes, some of them her own offspring. Episcopalians in the South End found a welcome at Saint James's and the Church of the Good Shepherd. Trinity Church had folded in all good Churchmen out on the "Hill," and encouraged a growing chapel in Parkville. Moving north was out of the question, as the field was already occupied by Christ Church and Saint Thomas's. Saint John's, thought some, might try to be a downtown mission church pure and simple, but that probably would require a large endowment—and where could that be found? Christ Church, and parishes of other faiths, already had seen that opportunity. It began to seem that only a bold step could save the parish from a lingering death.

While thoughtful members revolved the matter in their minds, a powerful personality was helping them to decide it—Mr. J. Pierpont Morgan, a native of Hartford and a Churchman. He was meditating a magnificent gift to the city, to be associated with the Wadsworth Atheneum. In 1900 the trustees of the Atheneum proposed to buy the church lot, but offered a sum which the Rector and Vestry did not believe would justify the parish's removal. Mr. Morgan's plans moved with the usual speed when his mind was set, and Hartford soon became deeply interested in his ideal of a splendid art museum. The parishioners became convinced that they should not stand in the way of such a valuable civic project, but at the same time believed that the sacrifice of their beloved old church should enable them to build a new one. Their hopes were fulfilled by a generous offer of seventy thousand dollars in 1905, and urged by the Rector and Wardens on October 30th they voted to sell. On November 1st, Wardens Edwin P. Taylor and Charles A. Pease with the clerk, Robert A. Wadsworth, met a committee of the Atheneum trustees and signed the deed. They

stipulated that Saint John's should use the old church until Easter Sunday, 1907.

The agitating subject of a new location was left until after the sale, as the parishioners differed in their views. All, however, desired to consider not only the future of Saint John's but also the interests of the Episcopal Church in Hartford. None were enthusiastic about any plan of union with another parish, as the western border of the city appeared more and more attractive. That neighborhood had been growing ever since the trolleys began running out to Prospect Avenue, and there was every good reason for confidence that the westward trend would run stronger and stronger. Shrewd business men were already predicting that West Hartford would "boom" some day, and farsighted realtors were beginning to buy tracts of land.

Two parish meetings discussed the matter exhaustively and referred it to the Rector and Wardens. The decision was made when Dr. Thomas B. and John O. Enders offered the "Casino lot" on Farmington Avenue, as a memorial to their parents. The parish accepted it on February 27, 1906, as the site of a new church. A postcard plebiscite revealed that three-fourths of the parishioners favored the move. The next problem was to procure a place of worship, which was solved by renting the Kings Daughters Chapter House on South Prospect Avenue, which is still standing and is used as the Gospel Chapel. There on April 7th, the Sunday after Easter 1907, Saint John's began a new life.

While their parish struck root in a new soil, the members turned eagerly to plans for a beautiful church. The first suggestion was to erect a building which eventually would become the parish house, to seat about four hundred people and cost around sixty thousand dollars. After different expressions of opinion, a parish meeting on May 14 decided to drop that plan, and on September 20 it was decided to erect a church after plans to be furnished by the renowned architects, Cram, Goodhue and Ferguson. The annual meet-

ing on May 4, 1908 accepted the plans and appointed a building committee. Five days later ground was broken, and on the twelfth workmen started to dig the foundation.

On July 14th, the sixty-seventh anniversary of the first one, the second cornerstone of Saint John's was laid at four o'clock in the afternoon, with an historical address by Mr. Bradin. The form of ceremony was the same as in 1841 and was witnessed by a large company of distinguished priests from neighboring parishes, Berkeley Divinity School and Trinity College. Only two of them are still living and serving the Church in Connecticut: the Reverend George B. Gilbert of Middletown and the Rev. James B. Lord of East Hartford. The Rector paid a moving tribute to the parish's founders and early pastors, and voiced the hope of his people for a new life in old Saint John's. "Thanks to a kind Providence, and to the generous gift of a most desirable lot, we are at last in the right place. Fully one mile and a half from any other parish of our communion, and in a new part of the city, we can carry on the life of this parish for all who wish to join us, rich and poor, known and unknown. We are enabled to start the old parish amid conditions that are most promising . . . The strength that comes through discipline, the prosperity that awaits faithfulness in adversity, we dare to hope is now ours."

The old cornerstone, dated 1841, was placed on top of the new one, which held a copper box containing half dollars of 1840 and 1908; a copy of the deed of land; lists of rectors, wardens, treasurers, clerks and present parish officers; copies of the *Hartford Times*, *Courant* and *Post*, the *Churchman* and *Connecticut Churchman*; Saint John's Parish Record; a Prayer Book and photographs of the old church. The weather reminded all who knew, that Saint John was called a "son of thunder." While the procession formed at the Chapter House, a black July storm was rolling up. It burst in full fury during the ceremony, in a downpour of rain, vivid flashes of lightning and cracks of thunder. Sometimes the

service could scarcely be heard by the company of about two hundred people gathered in a tent pitched on the scene in anticipation of such an event. Heaven interpreted literally the livid streak of lightning shown in the old parish seal!

Once begun, work on the new edifice progressed so rapidly that it stood ready for consecration in less than a year. The solemn ceremony took place at eleven o'clock on the morning of June 9, 1909, with Bishop Chauncey B. Brewster as consecrator, the Reverend Dr. Samuel Hart as preacher, and Robert A. Wadsworth, the parish clerk, as marshal. The Senior Warden, Mr. Edwin P. Taylor, read the instrument of endowment and presented it to the bishop. After the consecration came a service of Holy Communion, with music under the direction of the new organist, Mr. Denison Fish. After service the parish served a collation for the visiting clergy and other guests. Bishop Doane of Albany, the third Rector, was unable to attend, but sent a letter expressing his regret and assuring the parish of his "living interest" in its welfare.

The new church was designed to follow "the best style of the English parish church." The unusual material, trap-rock, was shaded to give an appearance of age, and trimmed with concrete. All wood-work, excepting the pews and chancel furniture, is of Carolina pine, stained to harmonize with the rest of the building, and the floor is of masonry. The fine stone altar bears on the front nine niches with figures portraying the orders of the celestial hierarchy, each properly vested and with appropriate symbol. The chancel floor is of Moravian tile set in stripe of green slate, and the choir and sanctuary are paneled in darkened and richly carved red oak. Originally there was a dossal curtain behind the altar, of rich green material inwrought with gold thread. A portion of it is now a dossal for the side altar in the east transept. Previous to its enlargement in 1928, the nave with the transepts provided seats for slightly over four hundred people.

The organ, built by the Austin Organ Company, is a fine instrument of sweet tone. In accordance with the ideals of the architects, who wanted all materials to appear without disguise, the pipes were left in the natural color of their metal. The electric fixtures are of dull bronze, save in the chancel, where silver-plated and clustered lamps hang from a lofty wooden ceiling. The font originally stood at the rear of the nave on a masonry platform, but now occupies a baptistry alcove in the west aisle lighted by superb stained-glass windows. It was cast in lead, which at the time was unique in this country and was suggested by its use in the Norman and early Gothic periods of the Church in England. As in the old church, the parishioners provided splendid memorials to beautify the interior and make it worshipful.

The organ was a gift from Thomas B. and John O. Enders in memory of their grandmother, Mrs. Harriet Burnham. The altar was given by Miss Sarah M. Pardee. The font, a memorial to Mr. and Mrs. Lucius J. Hendee, was given by Mr. Abner Hendee of New Haven. The east transept window was given by Mrs. T. Pearse as a memorial to her parents; and the one facing it in the other transept commemorates the father and mother of Mrs. J. H. Root. Six small windows in the side aisles were given by Mr. and Mrs. F. G. Whitmore, Mrs. Sloan, Mr. and Mrs. J. L. English, Mrs. Jacob Knous, Mrs. James W. Bradin and Miss Hendee, Mrs. Charles Pease and Miss Danforth.*

Those who cherished the memory of the old church could see the continuity of parish life in the bell, pulpit, lectern and altar rail brought from the old sanctuary on Main Street. Their sound and presence must have comforted some older members when they felt a pardonable twinge of regret for the place they had loved so much.

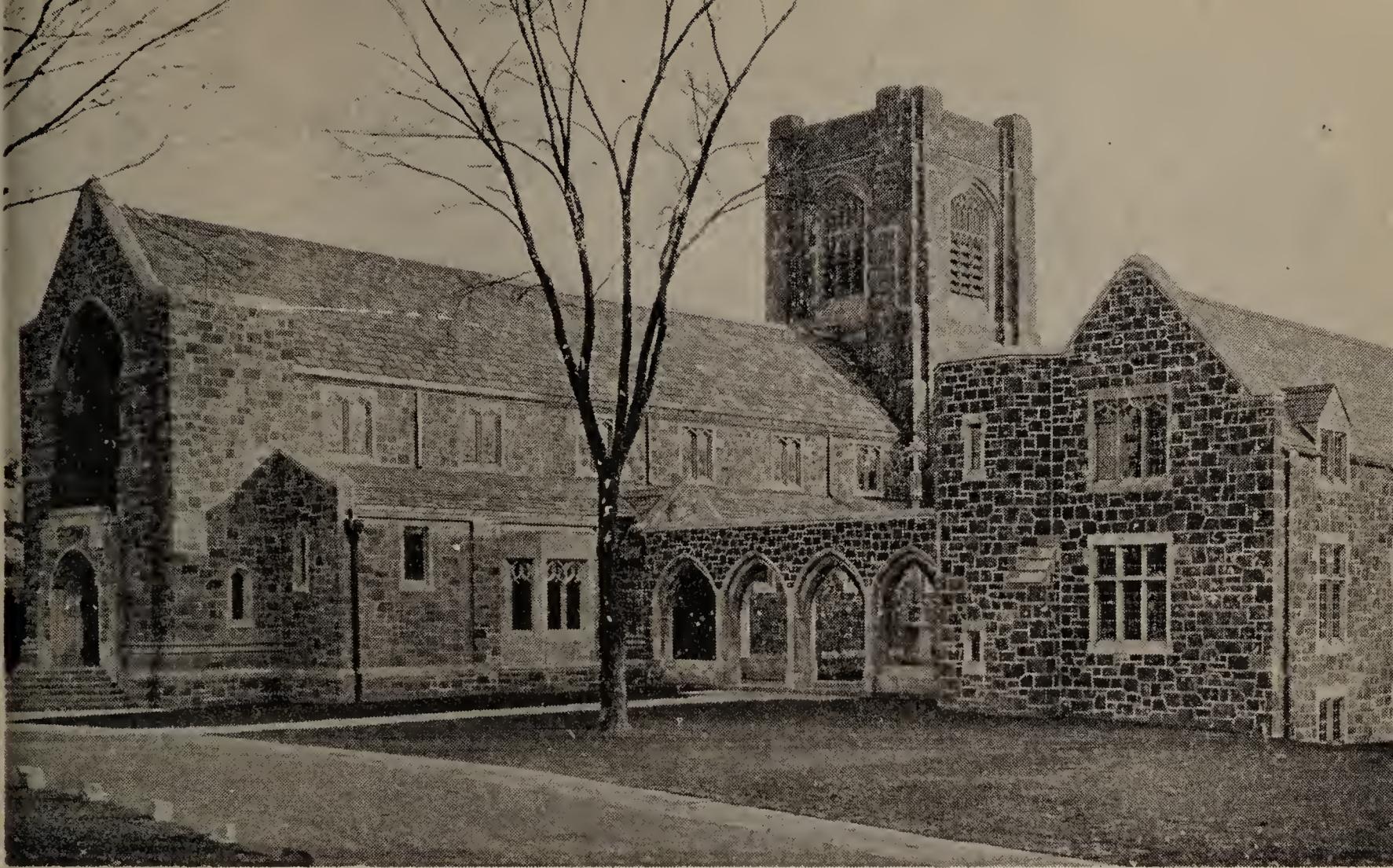
The beautiful new home of Saint John's was consecrated without debt, having been paid for with funds in the treas-

*A full list of the memorials in Saint John's appears in the Book of Remembrance.

urer's care. The total cost was one hundred thousand dollars, including seventy thousand from sale of the old property, fifteen thousand as the value of the lot, five thousand for the organ, and the remainder for memorials, gifts, stained-glass windows and the font. Saint John's at once became known as one of the finest church buildings in the land, and was admired by hundreds of visitors. On every beholder it produced an impression of sober richness—

A fine aspect in fit array,
Neither too mean, nor yet too gay—

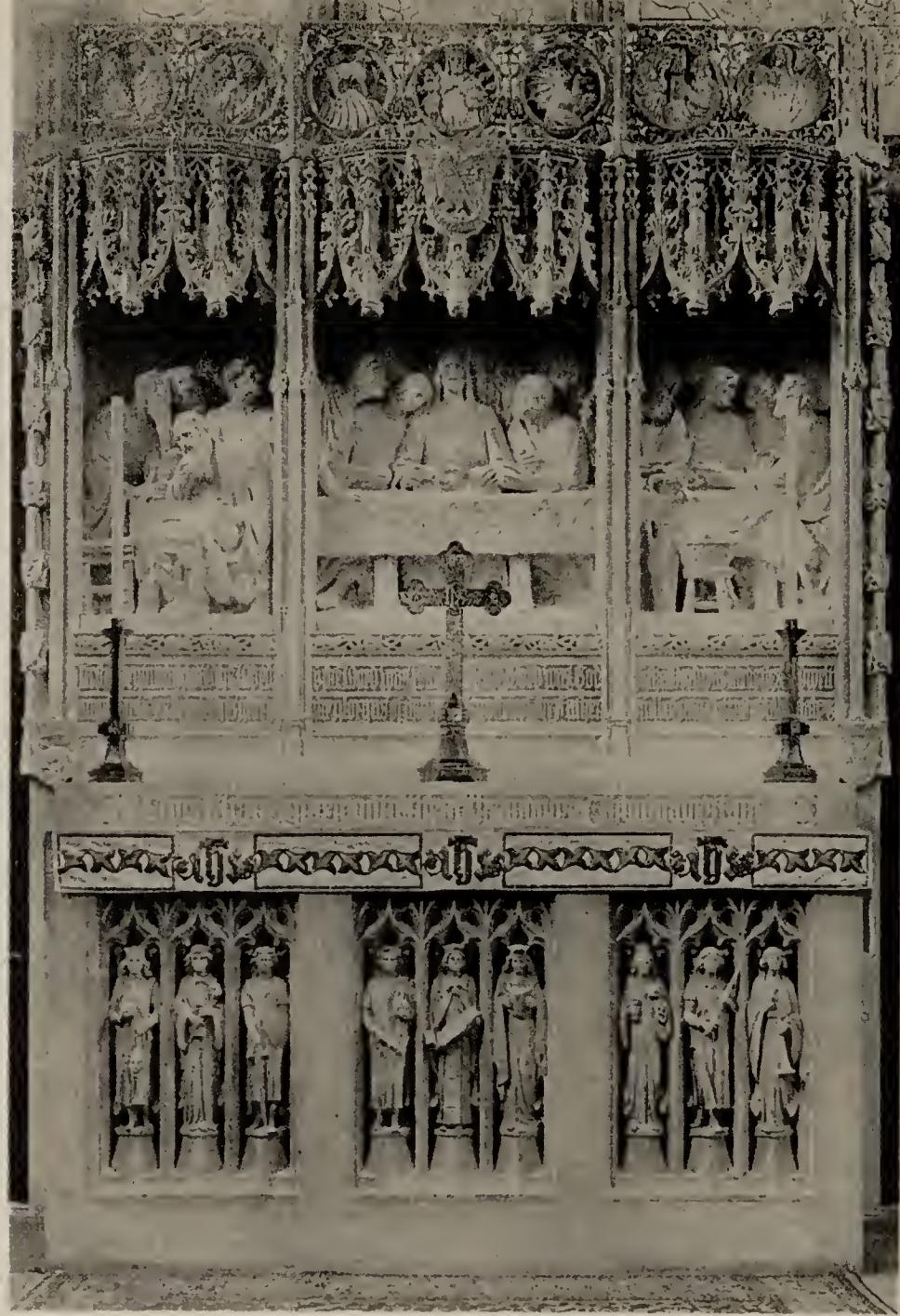
as the poet George Herbert has said of the Anglican Church. The spirit of the church seemed to be typified in the great window above the altar, a gift from the parish in memory of the founders and departed members. The richly robed and stately figures, gazing down upon the worshippers, seem to show forth to their successors the calm assurance of the generous and devout men and women who sustained the parish in adversity and enabled it to step forth into the light of a new service to God and the community.



The New Church on Farmington Avenue.

Interior of the New Church.





The Reredos

The Peace Cross and Outdoor Pulpit.



Font and Former Altar Cross.



CHAPTER SEVEN

The New Life

THE RENEWED LIFE OF SAINT JOHN'S BEGAN ON SUNDAY, April 7, 1907, a fair and clear day. Many of the old parishioners and new neighbors gathered in the Kings Daughters Chapter House for the first service. The choir and the familiar ornaments of worship made the people feel "hopeful and assured of still better things to come." Mr. Bradin was touched by the neighborhood's warm welcome and the deep loyalty of old parishioners, some of whom had to come from a distance. Many members of the choir could not follow the church, and to them the Rector and parishioners bade a grateful and affectionate farewell, while they expressed a heartfelt appreciation of the faithful work of Mr. Emmons and Miss Wainwright in training the choir and playing the organ. It lifted everyone's pride to reflect how for many years the choir had contributed members to the Sunday School, the confirmation class and the parish organizations. Not a few communicants were former choristers.

Sunday School was temporarily suspended, but far from forgotten. To teachers and scholars who could not easily reach the new home, the Rector confided his hope that they would join and work in other schools, and wished them God's blessing in their new relations. "Remember the old parish," he said, "and come and see us whenever you can. You will always be welcome." He looked forward to meeting all the old members who could still come, as soon as the school should resume classes.

So a fresh venture of faith began, with high confidence in spite of losses of some members because of the removal of nearly three miles. The roll had to be clipped again, to

only eighty families and individuals, one hundred and fifty communicants and eighty in the school. The devoted remnant worked hard to rebuild the parish, so that in only eight years the families and communicants nearly doubled while the school tripled. Legal membership, the solid foundation of interest and support, grew by leaps and bounds. A striking contrast with the later years on Main Street, when from 1882 to 1906—practically a whole generation—there were but sixty-five applications and in some years only one. During the first fifteen years on Farmington Avenue there were one hundred and twenty-one new members. At the annual meeting of 1912 sixteen women were admitted, according to a ruling of the last diocesan convention.

Rapid growth was due not merely to West Hartford's expansion as a residential community, but also to a great deal of patient effort to make the neighborhood acquainted with Saint John's. In the autumn of 1909 the Vestry named the Rector and Wardens a committee to devise ways of making contact with friends of the parish, and later a circular was distributed in the pews. Just before Christmas of 1913 the Vestry appointed a neighborhood committee and empowered the Rector to arrange for personal calls. The Sunday School, choir and other organizations also helped Saint John's to become a valued part of the new and growing community.

Most of the service groups were inherited from the old parish life on Main Street. They comprised the school, Altar and Decoration Committee, Relief Committee, Missionary Society, Girls' Friendly Society and Church Home Committee. Eventually, in 1919, the women's groups were combined into the Woman's Auxiliary and Church Service League for all types of parochial work. The Girls' Friendly, founded by Mrs. Jacob Knous, was very active and even organized its own choir. When it dissolved about twelve years ago, the members voted to give their funds to the parish. In addition to all its other duties, the Service League

established a choir to sing during Lent. Although the parish now has no men's club, several such groups have existed from time to time and have stimulated or sustained interest in Saint John's and the Church at large.

Especially after the erection of the parish house in 1914-15, the Sunday School—later called the Church School—grew far beyond anything the older parishioners had ever seen. Mr. Charles A. Pease contributed largely to this growth through his twenty-five years of devoted service. It was reorganized on November 22, 1908, and by 1914 had about two hundred and forty pupils. By 1925 there were over five hundred, ten years later about eight hundred and fifty! Classes at first were held in the church, which was inconvenient in some ways and helped to stimulate the desire for a parish house. The sums expended upon religious education in the nineteen-twenties would have staggered the parish's founders, and they kept on growing.

The school's expansion was due only in part to the popularity of West Hartford as a place of residence. It depended also upon a vast amount of detailed staff work, which by organizing and visiting kept the gains from drifting away. That demanded a parish secretary, and in 1920 the Vestry decided to employ Miss Frances O. Rees, who took charge also of a portion of the Church School work. Within three years the school seemed to require a professional director, and the often-discussed question was settled by engaging Miss Barbara Jareo of Detroit, who served also as parish secretary. Under her competent hands the school soon acquired the outlines of its present administration. It continued to grow right through the period of depression until 1932, when there were over twelve hundred pupils, with adults and the Cradle Roll. Attendance thereafter tended to decrease, because of removals and the growth of other Sunday Schools in West Hartford. The demand for enlargement of the parish house represented the school's increasing pressure upon the available room for classes.

Through the building expansion, classrooms, a kindergarten and an attractive children's chapel are now available.

Under the inspiration of Mr. Hooper's keen interest in children and religious education, the Church School attempted to extend its influence deeper into the community. In 1920 he outlined a comprehensive plan to offer religious instruction to all willing pupils of the public schools for an hour a week. The experiment aroused great interest in Hartford and attained considerable success. Saint John's was a pioneer in that field of education, which today is commanding increasing respect from churches and educators throughout America. Mr. Hooper also inspired the school to undertake a venture in real social service, by caring for pupils from the Newington Home for Crippled Children. In the winter of 1925 he invited Miss Constance Leigh, the Superintendent, to appeal to the Vestry for a plan to bring the children into contact with the school, not only through their attendance at classes but also by instruction at the Home and pastoral visits by the Rector. Deeply appreciating such a privilege, the Vestry accepted the work as a missionary responsibility of the parish under the Rector's direction, including provision for transportation by buses. The school has given to the parish the Church School Choir, of girls vested to sing at the school service and regularly trained by the organist and choir director. It now consists of about forty or forty-five members.

The regular male choir came to the new Saint John's as an established institution, and was reorganized in the spring of 1909 under Mr. Denison Fish as organist and choirmaster. During the interval in the Chapter House the music had been conducted by Mr. D. P. Goodrich and Mr. Robert H. Prutting. Since his resignation in 1910 Mr. Fish has served as head of the music departments at Saint Mark's School in Southboro, Mass. and the Hotchkiss School in Salisbury, Conn. His successor, Mr. Ralph M. Lowry, served for fourteen years, until 1924. He was succeeded for a short time by

Mr. John W. Harrison, now organist of the Methodist church in Simsbury. Mr. Stanley R. Waterman, now a master at Kingswood School and organist of Trinity Church in Waterbury, came to the parish in 1925. He was followed by Mr. Clarence E. Watters, from the Church of the Ascension in Pittsburgh, now head of the music department and organist at Trinity College, Hartford. The present organist and director of the choir is Mrs. William W. Malcolm.

Four of the earliest members of the new choir are still singing: Mr. Harold N. Chandler, an original member, Everett P. and Dudley A. Newman and Lester E. Curran. In early years there were generally about ten men and twenty-two boys, who sang at the late service on Sunday morning. Full choral evensong was started in the autumn of 1909, with Doctor W. M. Urban intoning and the choir singing unaccompanied. Later Russian church music was introduced into the evening services and sometimes attracted large congregations. As years passed and amusements multiplied, the appeal of evening services decreased and in 1925 the Vestry voted to allow the Rector to discontinue it. Easter music always has been one of the glories of Saint John's, especially at the traditional early Communion service, which came from the old church, with the choir gathering for breakfast in the parish house. For many years the choir has sung Stainer's "Crucifixion" in Lent, and formerly used to sing it at Grace Church, Saint Monica's Mission and Saint James's Church, West Hartford.

The organizations all represented a healthy and expansive parish life that quickly began to outgrow the church building. Within a short time some parishioners began to agitate the idea of buying more land for expansion and to keep undesirable buildings away from the church. In the spring of 1909 two men began a fund to purchase the lot on the corner of Farmington Avenue and South Highland Street, known as the Fenn property. Ten years later the parish bought it for about twenty-one thousand dollars, including the house,

which eventually was moved to the rear of the church and is now the home of Mr. and Mrs. Edward Lewis, the sexton and parish secretary.

The project of a parish house was in the air as early as 1912, when the Vestry even considered buying the Chapter House on Prospect Avenue. Plans began to crystallize in the fall of 1912, when the women of the parish urged speed in securing plans and requested a joint meeting of the Vestry, the Men's Club and the Women's Guild to discuss the matter. Plans were drafted by Bertram G. Goodhue, and on December 30, 1914 the cornerstone was laid with a simple ceremony attended by the Rector, one of the Wardens, several members of the Vestry, the builders and a few of the Congregation. The building, extending back from the rear hall and old choir room, was erected during 1915 at a cost of about twenty-six thousand dollars, which was raised with astonishing speed by large and small gifts from young and old, who were all determined to have a spacious place for parish activities. But their expectation that it would accommodate the parish's future growth, was destined to a pleasant disappointment.

The next project was a further improvement of the church interior, suggested in the spring of 1922 by plans for a reredos representing the Last Supper, as a memorial to Mr. and Mrs. Alfred H. Pease. The chancel was considerably enlarged and a chapel installed in the east transept for daily and special services. During the following year the chancel, choir and chapel were enriched by many gifts, which were solemnly dedicated by Bishop Chauncey B. Brewster on Sunday, October 14, 1923. Besides the reredos, they included the Enders Tablet in the respond of the west transept, the altar cross, missal and stand in the east-transept chapel, the altar cross and candlesticks, the Foster Memorial altar of the chapel, the clergy stalls and extension of the chancel.*

*See Book of Remembrance.

In 1923 it became necessary to make extensive repairs, to prevent seepage of water through the masonry, particularly around the tower and crossing. While the safety of the edifice did not seem to be seriously endangered, the leaks made unsightly stains. After much earnest discussion, the parish accepted an offer from the famous Obelisk Company for repairing and waterproofing the stonework. The work, which continued for several months, was practically complete early in the summer of 1924, and gave the parish a greater sense of security while it improved the appearance of the interior.

That task was hardly complete, when it was seen that something must be done to relieve that strong plant, the Church School, which was becoming potbound in the old buildings. The annual meeting of 1925 stated frankly that the parish house, only ten years old, was already inadequate, while the church was frequently overcrowded. The Rector named a building committee to study the whole matter and get plans for extension of the parish house. Before Mr. Goodhue's death in 1923, he had unfolded to the Rector his vision of a complete, unified group of buildings with all facilities for worship, education and social events.

His dream became possible through the generosity of parishioners and friends, who raised a fund of about two hundred and ten thousand dollars to build the new parish house, cloister, outdoor pulpit and peace cross, to lengthen the nave by two bays and rub out the old debt incurred for the Fenn lot. The cornerstone of the new parish house was laid on May 1, 1927 by the Senior Warden, Charles A. Pease, who so performed the last of many services to his beloved parish. On June 28, 1928 was laid the church's fifth cornerstone, marking the extension of the nave. The great service of dedication, on December 9th, was performed by the Right Reverend E. Campion Acheson, Bishop of Connecticut, the Reverend William T. Hooper, Rector, and the Reverend Walter H. Gray, assistant. Present in the throng was the

Very Reverend Henry B. Washburn, D. D., Dean of the Episcopal Theological School at Cambridge, Mass. (recalling the second rector) who preached the sermon. In his address the Rector paid a well deserved tribute to the Building Expansion Committee, consisting of Messrs. Shiras Morris, Richard B. Bulkeley, Charles J. Bennett, Joseph W. Thurston, John O. Enders, L. Edmund Zacher, Henry H. Conland and Oliver R. Beckwith. For the occasion the parish published a beautiful Book of Remembrance, with a full list of memorials and a brief historical sketch.

Since the parish came to its new home, the expansion of its activities and buildings have required the introduction of an efficient system of finances. The duplex-envelope system, first adopted on Main Street, was officially continued by vote of the Vestry in 1911, and fully explained by the Treasurer's Committee in a statement prepared for the Parish Record. The annual meeting of 1917 went a step further, by appointing a Committee of Finance which became a permanent institution. About three years later the Vestry formally adopted the budget system on recommendation of the committee, and named a special committee to report on the parish's financial needs. The every-member canvass was inaugurated at that time and has been successfully continued. In 1922 its effectiveness was increased by a new plan, which was explained in a circular letter, and the result amply justified the effort, by substantial increases in the number and amount of contributions.

Efficient administration, however thorough and devoted, would have meant little in adjusting the church to its new home, without the continuing consecrated service of the clergy. Mr. Bradin, suddenly taken from a place he had loved, quickly appreciated his new position and bore most nobly the double task of adjusting himself and the parish to a new life. He continued his ministry for more than eleven years, until June 27, 1918, when a special parish meeting heard and accepted his resignation with deep regret. By a

curious coincidence the resolution of acceptance was signed by thirty-seven persons—the exact number of the parish's original members. Mr. Bradin accepted the office of Rector-Emeritus, which he held until his death on December 12, 1923, at the age of seventy-seven.

In a resolution spread upon the parish record the Vestry expressed their appreciation of his missionary work in the city, his love of humanity and ministrations to the lowly, his "abundant loving kindness," his social charm that made leading people of the city his friends, and his personal sacrifices to the parish's welfare. Above all, the parish and Vestry united in testifying that "To the beginning of the new church he devoted himself with all his vigor . . ."

In the later years of his ministry he had felt that his strength was no longer equal to the task of carrying the whole burden alone. As early as 1913 the Vestry offered him an assistant and named a committee to consider the matter with him. In the winter of 1916 the Rector and parish welcomed as assistant Dr. W. M. Urban, a professor of philosophy at Trinity College, who had officiated in previous years, especially at the evening services. He remained as a lay assistant until early in 1917. He left Trinity College in 1920 and is now professor of philosophy in the Yale University Graduate School.

His successor as Assistant to the Rector was the Reverend William Thomas Hooper, who was called to the parish on March 28, 1917 to serve from July 1st. About a year later he was invited to attend regular meetings of the Vestry, and on June 27, 1918 was elected as rector. He was born in Bristol, England, on March 6, 1886, and was educated in Canada and at the General Theological Seminary in New York City, which conferred upon him the degree of Bachelor of Divinity in 1913. Bishop E. M. Parker ordained him a deacon in June and priest in November, 1914. Before coming to Saint John's he was a teacher of science at Saint Paul's School in Concord, New Hampshire.

Mr. Hooper was a man of unlimited mental ability and physical energy. His gifts as a preacher, pastor, teacher and organizer soon made a tremendous impression upon the life of the parish. His dreams for a larger and better equipped parish house finally came true when, on November 27, 1927, in a solemn service Bishop Chauncey B. Brewster dedicated the new Parish House, Outdoor Pulpit, Peace Cross and Cloister.

His great love for children was revealed not only in his dealings with them but in his insistence that the Parish House should be a structure of beauty as well as of usefulness. His gifts as a teacher were clearly shown in his direction of the Church School, which grew from a small number to several hundreds and had the reputation of being the largest Church School in the diocese.

Mr. Hooper was regarded as a preacher of high intellectual ability by members of the parish and community. His background as a teacher of science stood out clearly in all his preaching, and he constantly developed a scientific approach to all things.

In 1929 he became a member of a national committee for the rebuilding of Saint Andrew's Cathedral, Aberdeen, Scotland. In recognition of his untiring efforts and unusual ability, he was honored by being installed as an Honorary Canon of Aberdeen Cathedral. He was also a member of the Board of Education of West Hartford; a Trustee of Kingswood School for Boys; Chairman of the Department of Religious Education of the Diocese of Connecticut; President of the Widows Homes of Hartford; and a member of the Archaeological Society of America. He founded the Saint John's Church Servers' Guild.

As the amazing growth of the parish continued under his ministry, it was felt that an Assistant could lighten the heavy burden of pastoral work. In 1921 The Rev. Robert H. Burton assisted for a time. Formerly he had been in charge of St. Gabriel's Mission at East Berlin in 1902, and Rector

of The Church of Our Saviour in Plainville from 1903 to 1921. Later he served on the staff of Christ Church Cathedral. By 1928 the parish had increased to over nine hundred communicants, with more than seven hundred pupils in the Church School.

In 1928 The Rev. Walter H. Gray was appointed assistant to the Rector. On February 17, 1929 he was ordained a Priest in Saint John's Church by The Rt. Rev. Chauncey B. Brewster. He served as Assistant at Saint John's until 1932, when he was elected as Dean of the Pro-Cathedral of the Nativity in Bethlehem, Pennsylvania. In 1936 he returned to Hartford as Dean of Christ Church Cathedral. At the Diocesan Convention in May 1940 he was elected Suffragan Bishop of Connecticut. He was consecrated on November 12, 1940 by the Presiding Bishop Henry St. George Tucker.

The Rev. James W. Kennedy became the assistant to the Rector in July 1932 and served until December 1932.

In March 1938 Mr. Hooper entered into the larger life and his passing was a great blow to the parish and the community. His memory will linger long in the hearts of everyone, and the present beautiful and stately additions to the Church and Parish House stand as a living memorial to The Rev. William Thomas Hooper, eighth Rector of Saint John's Church.

The Rev. John Moore McGann, D.D., who was already well known to the parish through his preaching at Lenten services, was elected Rector in 1938. He was a graduate of Trinity College, Hartford, and of Episcopal Theological School, and received ordination as a priest in 1898. Before coming to Hartford he had served churches in Boston, Erie, Columbus, Chicago, and Springfield, Mass., where he became Honorary Dean of Christ Church Cathedral. Dr. McGann resigned from the Rectorship of Saint John's in February 1939.

On April 26 the newly-elected Rector, The Rev. Harold Hand Donegan, B.D., began his duties. He was born in

Matlock, Derbyshire, England on February 6, 1905. He received the degree of B.A. from Miami University, Oxford, Ohio, in January 1927. In September of that year he entered the Episcopal Theological School at Cambridge, Mass. In September 1928 he transferred to the Berkeley Divinity School, New Haven, Conn. and graduated from there in June 1930. He was ordained deacon by the Bishop of Maryland in Christ Church, Baltimore, his brother, The Rev. Horace W. B. Donegan, D.D., being Rector of Christ Church at that time.

Mr. Donegan served as a Missionary under the Bishop of Maryland until February 1931 when he was elected Rector of the Church of the Resurrection in Baltimore.

On May 30, 1931 he was ordained priest by the Bishop of Maryland in the Church of the Resurrection. In May 1934 he became Rector of Saint Bartholomew's Church, White Plains, New York. While Rector there he was a member of the Diocesan Commission on Social Service and a Trustee of the Church Mission of Help. For three years he was a member of the Westchester County Council of Social Agencies. In March 1939 he was elected Rector of Saint John's Church, Hartford.

Mr. Donegan married Frances Britton Chamberlaine of Baltimore in June, 1932. They have one daughter and two sons.

THE PRESENT STAFF:

In August, 1924 Mrs. Edward Lewis was engaged for the secretarial work of the parish. Her duties have increased during the years and in 1939, in addition to her work as Parish Secretary, she became Assistant Director of the Church School under the direction of the Rector.

In April, 1926 Mr. Edward Lewis took up the duties of Sexton and Verger of the Parish and Church. He is responsible for the care and upkeep of the buildings and grounds and performs special duties at all church services. We are

fortunate in having a Sexton who spares no effort to serve the parish to the utmost, and his love for the Church is expressed in the splendid care which he gives to our church property.

In June, 1932 Mrs. William W. Malcolm was engaged as Organist and Choir Director. As a musician and director she has maintained the high standard of our church music. Mrs. Malcolm is responsible for the Girls' Choir, which sings at each Church School service, and the Men and Boys' Choir which sings at the eleven o'clock service on Sunday and at all special services.

The history of Saint John's recalls a few words spoken with prophetic insight by Dr. Burgess of Christ Church in his sermon at the consecration of the first church in 1842: That a church which keeps the Apostles' teaching and is established in faith and peace "need not envy even the spiritual triumphs of such ages as have sowed their seed in the blood of martyrs." For such a church, he said, there is "a less painful path from victory to victory." Saint John's came from a peaceful increase of the Church in Hartford, an harmonious separation in a family which had lived in unity of spirit. It came in a fullness of time, when from humble origins the Church had risen to a place of high regard in the community, because it defended the principles of truth, unity and order.

The new parish was founded in a high resolve to declare those principles with religious seriousness and unity of feeling, with zeal and yet with that respect for the faith of others which is charity. From their former pastor the founders received a charge to live harmoniously with their fellow Churchmen, to be one family with them in maintaining a great spiritual inheritance. The record of one hundred years shows a parish life in every way worthy of that charge from the pastor who in breadth of vision bade the new

church Godspeed. It will continue to inspire Saint John's to fulfill the ideal of his parting words:

"To the eye of faith, you are a company of pilgrims and of brethren . . . You are to bear one another's burdens; to strengthen the weak; to bring back them that wander; to guide the young; to comfort the sorrowing; to abide in love, one with another."

RECTORS

The Rev. Arthur Cleveland Coxe, 1842-1854
Bishop of Western New York, 1865-1896

The Rev. Edward A. Washburn, 1854-1862

The Rev. William Croswell Doane, 1863-1867
Bishop of Albany, New York, 1869-1913

The Rev. Lawrence H. Mills, 1868-1872

The Rev. Matson Meier-Smith, 1872-1876

The Rev. A. Douglass Miller, 1876-1882

The Rev. James Watson Bradin, 1882-1918
Rector Emeritus, 1918-1923

The Rev. William Thomas Hooper, 1918-1938

The Rev. John Moore McGann, 1938-1939

The Rev. Harold Hand Donegan, 1939-

SENIOR WARDENS

William T. Lee 1841—J. M. Goodwin 1850—Clements Belknap 1854—George M. Bartholomew 1857—James G. Wells 1858—Nathan M. Waterman 1861—Edwin Taylor 1867—Henry Pease 1870—James G. Wells 1872—R. J. Allyn 1880—James G. Wells 1881—James A. Smith, Jr. 1882—Dwight W. Pardee 1886—George W. Woolley 1894—Edwin P. Taylor 1903—Charles A. Pease 1926—Oliver R. Beckwith 1927—Richard B. Bulkeley 1930—L. Edmund Zacher 1935—Samuel Ferguson 1939

JUNIOR WARDENS

Lemuel Humphrey 1841—J. M. Goodwin 1845—Thomas Belknap 1850—George M. Bartholomew 1854—James G.

Wells 1857—Charles M. Beach 1858—Edwin Taylor 1859—
Thomas Belknap 1861—T. C. Allyn 1862—Edwin Taylor
1864—Jacob Knous 1865—L. B. Goodman 1866—Henry Pease
1867—James G. Wells 1870—Thomas Belknap 1872—R. J.
Allyn 1874—James A. Smith, Jr. 1880—George W. Woolley
1882—Edwin P. Taylor 1894—Charles A. Pease 1903—Oliver
R. Beckwith 1926—Charles J. Bennett 1927—James M. Linton
1930—Hon. Joseph Watson Beach 1935—Walter E. Batterson
1939

TREASURERS

Charles H. Brainard 1841—James M. Goodwin 1859—
Henry Corning, Jr. 1861—Samuel H. White 1864—Stiles D.
Sperry 1868—Lucius J. Hendee 1871—Joseph Breed 1881—
Charles A. Pease 1886—William C. Pease 1903—Morgan W.
Taylor 1924—Oliver R. Beckwith 1925—Shiras Morris 1926—
Blair J. Wormer 1927—Henry H. Conland 1928—Charles L.
Campbell 1931—Charles E. Ferree 1933—A. Wallace Cud-
worth 1936

CLERKS

Edward Goodman 1841—Ralph Saunders 1842—William
H. Gilbert 1847—H. S. Parsons 1849—H. G. Batterson 1852—
Nathan M. Waterman 1854—Ralph Saunders 1861—John S.
Robinson 1864—Charles E. Wilson 1876—Robert A. Wads-
worth 1886—Richard B. Bulkeley 1925—William H. Bulkeley
1930—Frank W. Young 1933—John C. Braislin 1937—Clarence
H. Taylor 1939

CHRONOLOGY

March 15, 1841: Special meeting of Christ Church Parish to
consider the matter of another parish in Hartford

March 18, 1841: Saint John's Parish formally organized, articles
of association signed

April 19, 1841: First Parish meeting of Saint John's

May 1, 1841: Purchase of lot reported to parish meeting

July 14, 1841: Cornerstone of the first church laid

March 17, 1842: The Rev. Arthur Cleveland Coxe elected first Rector

April 20, 1842: Saint John's Church consecrated by Bishop Thomas C. Brownell of Connecticut

April 24, 1842: The first baptism

September 25, 1842: The Rev. A. C. Coxe ordained priest by Bishop Brownell

January 8, 1843: First episcopal visitation and confirmation

May 14, 1843: The first funeral in the church

December 22, 1847: Bell raised to the belfry: 2029 pounds

June 18, 1849: Voted to reconstruct and ornament the chancel

December 1, 1850: Founding of Church City Mission Society

October 29, 1851: The Rev. John Williams consecrated a bishop in Saint John's. Fourth Bishop of Connecticut, 1865-1899

April 16, 1854: The Rev. Edward A. Washburn, second Rector, began services

May 9, 1863: The Rev. William Croswell Doane, third Rector, instituted

April 21, 1864: The Rev. Henry Welles Nelson elected assistant to the Rector

July 18, 1866: Church of the Good Shepherd organized from Saint John's

January 29, 1868: The Rev. Lawrence H. Mills elected as fourth Rector

March 1, 1868: Church of the Incarnation (Saint James's) organized from Saint John's

October 20, 1872: The Rev. Matson Meier-Smith elected as fifth Rector

March 20, 1876: The Rev. A. Douglass Miller elected as sixth Rector

April 10, 1882: The Rev. James Watson Bradin elected as seventh Rector

November 28, 1886: The first vested choir of men and boys

August 1890: Interior of the church remodeled

April 17, 1892: Easter, fiftieth anniversary celebrated, debt was liquidated

November 1, 1905: Lot sold for site of the Morgan Memorial

March 31, 1907: Easter, last services in the old church

April 7, 1907: First service in Kings Daughters Chapter House, Prospect Avenue

July 14, 1908: Cornerstone laid for the new Saint John's Church

July 9, 1909: The new church consecrated by Bishop Chauncey B. Brewster

December 30, 1914: Cornerstone of parish house laid

March 19, 1916: Celebration of the seventy-fifth anniversary

June 18, 1918: The Rev. James Watson Bradin elected Rector-Emeritus, Rev. William Thomas Hooper elected eighth Rector

October 14, 1923: Dedication of memorials by Bishop Chauncey B. Brewster

May 1, 1927: Cornerstone laid for enlargement of parish house

June 28, 1928: Cornerstone laid for extension of the nave

December 9, 1928: Dedication of the building extension by Bishop E. Campion Acheson

February 17, 1929: The Rev. Walter Henry Gray ordained priest in Saint John's Church

April 10, 1932: Commemoration of the ninetieth anniversary of the church

May 9, 1938: The Rev. John Moore McGann elected as ninth Rector

March 9, 1939: The Rev. Harold Hand Donegan elected as tenth Rector

April 20, 1941: Celebration of the centennial of the parish

PARISH DIRECTORY

Rector: The Rev. Harold Hand Donegan, B. D.

Organist and Choir Director, Mrs. William W. Malcolm

Parish Secretary: Mrs. Edward Lewis

Sexton: Mr. Edward Lewis

WARDENS AND VESTRY

Samuel Ferguson, Senior Warden
 Walter E. Batterson, Junior Warden
 A. Wallace Cudworth, Treasurer
 Graham H. Anthony, Assistant Treasurer
 Clarence H. Taylor, Parish Clerk

Henry Perkins Smith
 Herbert S. Murphy
 Charles E. Ferree
 Frank W. Young
 Ostrom Enders
 A. Wallace Cudworth
 John Hendee Bradin
 Charles F. Spalding
 Graham H. Anthony
 Nicholas W. Manocchio
 Morgan W. Taylor
 Clarence H. Taylor

Church Service League: President, Mrs. Frazar B. Wilde;
 Vice-President, Mrs. Jesse M. Waller; Treasurer, Miss Carolyn B. Taylor; Secretary, Mrs. Harry C. Bean.

Young People's Fellowship: President, Miss Phyllis Holmes;
 Secretary, Miss Mary Lee Minter.

Altar Guild: President, Mrs. John D. Stout

Servers' Guild: Chairman, Edward E. Hunt, Jr.

Saint John's Chapter of the American Red Cross: Director, Mrs. Robert F. Linton; Assistant Director, Mrs. Ralph H. Merrill.

THE GROWTH OF SAINT JOHN'S COMMUNI-

| Years | Families | Communi- | Teachers | Scholars |
|--------------------|----------|----------|----------|----------|
| 1843 (Coxe) | 130 | cants | 28 | 143 |
| 1854 (Washburn) | 200 | | 26 | 136 |
| 1864 (Doane) | 232 | | 27 | 195 |
| 1873 (Meier-Smith) | 100 | | 21 | 160* |
| 1882 (Bradin) | 200 | | 15 | 100 |

* After organization of the Church of the Good Shepherd in 1866 and the Church of the Incarnation (St. James's) in 1868.

| Years | Community | | | |
|-----------------|-----------|-------|----------|----------|
| | Families | Cants | Teachers | Scholars |
| 1892 (50th An.) | 150 | 300 | 17 | 125 |
| 1907 (Removal) | 80 | 150 | 14 | 80 |
| 1916 | 231 | 290 | 32 | 225** |
| 1930 | 585 | 1083 | 78 | 1042*** |
| 1935 | 664 | 1308 | 74 | 854**** |
| 1940 | 680 | 1234 | 74 | 435 |
| 1941 (Mar. 1st) | 644 | 1300 | 77 | 448***** |

** After erection of the parish house.

*** After a great growth of West Hartford and the building expansion, 1927-28. Including the entire department of religious education, with adult classes, Cradle Roll and Servers.

**** Including adult classes for confirmation, Cradle Roll, Servers and young people away at school.

***** Pupils actually enrolled in the school.

